

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., August 15, 1940

NEW SERIES
VOLUME XLII. No. 33

Who's Who and What's What

Telegram Monday from Dr. L. D. Newton: Additional reports from Texas, Virginia and Georgia puts Total of British Baptist Mission Fund one hundred three thousand dollars plus. No report to date from four states. Please urge appeal in every church.

Rev. Jas. C. Taylor leads the singing in the Harpersville meeting, beginning August 11.

Pastor A. B. Pierce was recently in meetings with Pastor Graeser at Gallman and Hailey at Hopewell.

Dr. Clyde C. Morris of Ada, Oklahoma, will be with Pastor A. B. Pierce and the church at Crystal Springs in a meeting beginning Sept. 22.

Dr. John Lawrence Slaughter, pastor of First Church, Birmingham, was a visitor in Jackson last week, where his father and mother have their home.

Dr. W. E. Denham of St. Louis preached at Crystal Springs July 31. It is good to have him for a visit in Mississippi. As he has resigned the Euclid Ave. Church, St. Louis, we should be glad to have him locate in Mississippi. For a few years he taught in the Baptist Bible Institute, New Orleans.

Pleasant Hill Baptist Church, Greene County, has just closed a fine meeting at Pleasant Hill Church, Rev. John Hill doing the preaching. He gave us some very soul inspiring sermons. Rev. M. E. Haddon, our pastor, led the singing and one of the group prayer prayer meetings. Three came for baptism and several rededicated themselves to God.—Mrs. Otis Turner.

Oral Church, Lamar County: The annual revival was held the week of July 21-26. We had a wonderful meeting, with five additions, four for baptism. The pastor, Rev. G. G. Mooney, was assisted by the Rev. W. E. Greene, pastor of the Ellisville Baptist Church. F. W. Aultman was in charge of the singing. The people are enjoying the Baptist Record immensely.—Lois Alexander.

Rev. G. O. Parker assists Pastor Earl Brooks at Rocky Springs Church, George County, beginning August 11. J. T. Smith of Newton leads the singing. The work here has had a constant and healthy growth; large increase in attendance at all services. S. S. has passed the 100 mark. On Sunday three new deacons will be ordained. Basket dinner. Five fine young people recently baptized.

Pastor S. H. Shepherd has been 18 years pastor of Tocawa Springs Church, Panola County, and he and the people still have mutual admiration. Recently Rev. W. C. Sledge was with them in the second annual revival meeting. Good gospel messages of the old time gospel. There were large congregations in spite of hindrances, and much good accomplished. Only one addition by baptism.

Pastor J. A. Barnhill writes of a youth-led revival in Main Street Church, Hattiesburg. Those in charge were Bill Drummond, Carman Sharp, Polly Love and Elizabeth Williams, all fine consecrated young people, and being used of the Lord. Spiritual life of our people reached a new high level. Good interest from the beginning, culminating in a consecration service the closing night. Two were added to the church.

"There is no God' the fool in secret said;
There is no God that rules o'er earth or sky.
Tear off the band that binds the wretch's head,
That God may burst upon his faithless eye.
Is there no God? The stars in myriads spread,
If he look up, the blasphemy deny.
Is there no God? The stream that silver flows;
The air he breathes, the ground he treads, the trees;
The flowers, the grass, the sands, each wind that blows,
All speak of God; throughout one voice agree,
And eloquent. His dread existence shows;
Blind to thyself! Then, see him, Fool in these."
—Anon.

Last week the name of C. M. Day appeared as pastor of Pascagoula Church. It should, of course, have been W. L. Day.

Pastor Montie A. Davis and his family are enjoying their vacation in the mountains and attending the Assembly at Ridgecrest.

Mr. Fred Scholfield, assistant to Pastor Gates at Laurel will lead the singing in First Church, Crystal Springs the latter part of September.

The church at Crystal Springs on August 7 licensed Mr. Perrin Cook to the gospel ministry. He will enter Mississippi College in September.

Rev. Boyd Watkins, clerk, writes that Marshall County Association meets on Thursday, Sept. 5, and not on the date previously given in the Record.

Rev. J. H. Winstead preaches for Pastor A. B. Pierce at Crystal Springs next Sunday, the pastor being in a meeting at Union Church, Jefferson County.

Mr. and Mrs. A. Valle, members of Coliseum Baptist Church, New Orleans, write that they greatly enjoy the Sunday school lesson exposition by Dr. L. B. Campbell and thank the Lord who bestows such spiritual gifts.

The average Sunday school attendance and the church offerings in First Baptist Church, Biloxi, were better during July of this year than during the corresponding month of any year since 1931 when the present pastor accepted a call to the field.

Dr. George B. Taylor, father of the Sunbeams, having served as a minister for 55 years, now retires from the pastorate and will live in Roanoke, Va. Enon and Troutville Churches, which he served for 37 years have called Rev. R. E. Dowdy.

I had brother Thurman Booth of Hammond, La., a B. B. I. student, with me in the meeting at Spring Hill (Tallahatchie County) August 4th to 9th. Brother Booth did great preaching, and the church was much revived. He is an uncompromising crusader against sin, and seeks the lost everywhere. He is truly an evangelist of the first rank. Seven additions by baptism—P. F. Herring, Pastor.

Was with Pastor J. A. Huffstatler and the good people of the Wyattte Baptist Church, Tate County, for a meeting July 29 to August 3. The Lord gave us good congregations from the start and added to the church seven on profession of faith. It was good to be back in Tate County and in a meeting with this pastor and his people. It is a case of people loving pastor and pastor loving the people down there. We were entertained nights in the home of brother and Mrs. Hubert Hataway—good people and a good place to stay.—H. J. Rushing.

Rev. O. H. Buckley of Burns, Miss., becomes pastor of Tangipahoa Church in Louisiana.

In a meeting at Mansfield, La., in which Pastor W. C. Bennett was assisted by Dr. H. R. Holcomb, there were 24 additions.

Rev. J. B. Ray of Cascilla is this week assisting Pastor J. H. Pennebaker in a meeting in Friendship Church, Tallahatchie County.

It is said that Immanuel Church, Little Rock, operates eight mission Sunday schools. This is a worthy example to other city churches.

Pastor M. A. Treadwell, alumnus of Mississippi College, recently resigned as pastor of Farmerville, La., to accept a call to a church in Houston, Texas.

Dr. H. M. Provence who spent two years in Clinton, Miss., one as pastor and one as teacher in Mississippi College, has recently become pastor of White Oak Church, just outside Greenville, S. C.

Miss Rhobia Taylor has resigned as student secretary for Baptist young women in M. S. C. W. at Columbus. She is succeeded by Miss Wilda Tilghman, who is an alumna of Union University, Jackson, Tenn., and of the W. M. U. Training School in Louisville, Ky.

Dr. J. B. Quin was with Pastor W. R. Cooper in a good meeting at Silver Creek Church, Pike County. Congregations large, interest good; 16 additions, 15 of them by baptism. The visiting preacher found the pastor a fine man to work with.

You have heard of the man who sat down in a restaurant in Istanbul and said to the waiter: "I am Hungary; bring me Turkey with Greece." The waiter replied, "I cannot Serbia." Whereupon the visitor said, "Call the Bosphorus." He having come said, "Sorry to Russia; but you cannot Rumania."

Protestant pastors in McComb have planned a "Christian Crusade" in all their churches, extending from October 6 to December 29. This is a cooperative effort to secure the greatest attendance at church services ever known. August and September are preparation months. A steering committee and a committee on publicity have been appointed. In each church a committee will classify the membership and appoint group leaders.

Fellowship Church, Lauderdale County, has had the best meeting in years. Preaching by Pastor Houston Fitzgerald. One of the members writes that he is a consecrated servant of God and a wonderful preacher. There were eight additions to the church, five by baptism. The church was greatly revived, and a W. M. U. organized.

Brother W. R. Storie of Itta Bena believes that Evangelist E. D. Estes is "doing the greatest piece of work of any preacher in Mississippi." His messages are 100% in every way. Last week he preached at Mission No. 1. Seventeen have been baptized in the last three Sundays. There were 75 in the mission on the first Sunday in August.

Mother Berry, the Lord willing, will be 90 years old on Nov. 16. There are six of Gen. M. P. Lowrey's sons and daughters who are between 80 and 90 years of age. They are beside Mrs. Berry, Mrs. Janie Lowrey Graves, long a missionary in China, now in Mobile, Ala.; Mrs. Linnie Lowrey Ray of Blue Mountain; Mrs. J. D. Anderson of Mobile; Dr. W. T. Lowrey, sojourning in Waco, Texas; and Judge Mark Perrim Lowrey of Marks.

Sparks and Splinters

Americanism is fundamentally opposed to any union of church and state. Roman Catholicism is fundamentally in favor of the union of church and state.

Any one wishing to help rebuild the Washington Church house at Neely, Miss., destroyed by storm, may send money to Mr. Callie Creel, Neely, Miss.

The Constitution of the World Council of Churches, provides for the admission of the Roman Catholic Church and the Greek Catholic Church, on the same terms as any Protestant denomination. Wonder if those who favor Baptists going into the Council have read the Constitution.

There have been many "Go-to-church" campaigns in the last decade. We do not recall having seen anything of this sort in the New Testament. But on the contrary the church of the New Testament times went to the people, rather than the churches went to the people, instead of trying to get the people to go to church.

The Germans having destroyed the income and support of people in other lands are now leaving them to beg subsistence from the people of the United States. There is no certainty that money given for these starving people would ever reach them. But people who give to the British Baptist missionaries may be sure the money will reach them.

Rev. Cecil Roberson was called to the pastorate of the Sand Hill Baptist Church in Jones County during July. It is the purpose of the church to build a meeting house of their own. Land for the building will be donated by a concern in Laurel. Purposing to refrain from a church debt the members plan to donate trees for lumber and do the work themselves.—C. R.

Dr. Trumbull, editor of the Sunday School Times, tells in his book on "Prophecy's Light On Today," of a hotel in America which at the demand of an atheistic society removed from its 600 rooms Bibles which had been placed there by the Gideons. The first night after the Bibles were removed, more than 200 inquiries were received from guests as to where the Bibles could be found.

Rev. and Mrs. R. A. Eddleman were in a two weeks' revival in Wattensaw Church near Lonoke, Ark., where brother Eddleman was pastor some years ago. There were 26 additions to the church, 21 of them by baptism; and one young lady dedicated her life to missionary service. Mrs. Eddleman had charge of the women's prayer service, which had an attendance of fifty or sixty, and ran to 100 at one service.

The Holly Springs Baptist Church had a most successful Daily Vacation Bible school from July 8 to 17. Enrollment 124. Mrs. W. C. Sandusky, principal of the school, the teachers and helpers from the church, the pastor, Rev. E. L. Byrd, the Sunday school superintendent, Mr. C. D. Collins, and the students all cooperated in making the school a success. The commencement exercises were held in the church auditorium on the closing Wednesday night, and on the following Friday afternoon the students were taken to Spring Lake Park on a picnic.—Mrs. H. F. Crowley, Reporter.

It was my privilege to be in some revival services with my home church at Seminary for the week July 14-19. It was here that I was converted, and later ordained to the ministry. It was a real joy to be back again in the church of my spiritual birth. Brother T. W. Talkington is the present pastor. On every hand were signs of his able and devoted leadership. The people love and follow him. Good preparation had been made for the meeting, and the attendance was good from the beginning. The song services were ably led by Brother Dallas Rayburn, a recent graduate of the Ellisville Junior College. The church seemed to be strengthened by the services.—L. E. McGowen.

Rev. and Mrs. W. E. Craighead missionaries in Rumania, have returned to America, being advised by the U. S. Consul at Bucharest to leave a zone of so much danger.

Rev. J. N. Holloway held a tent meeting in West Side Community, Claiborne County, twelve miles west of Port Gibson last week. This is in a comparatively unchurched community. There were 14 professions of faith.

Tutwiler and Doddsville churches are making splendid progress. The pastor recently closed a meeting at Doddsville with two additions by baptism. We had twelve additions to the Tutwiler church last Sunday—five by letter and seven by baptism.—F. O. Martin, Pastor.

Dr. Norman Cox of Meridian says that in 25 years of ministry of all the transient people who have asked and received financial help from him, not one has ever sent back what he promised to return. Be patient, brother Cox; in a longer ministry we have had just one to return the amount he "borrowed."

We have recently had a very gracious meeting in the Pass Christian church. Brother L. D. Posey of Long Beach did the preaching in the meeting. I have never heard the way of salvation made plainer in my life. It rained every day but the people came and the interest grew to the last service. We had ten additions for baptism. We are expecting others to come. Brother Posey preaches the Bible and gets the people reading and studying the Bible. That means a revival and the salvation of souls.—W. S. Allen, Pastor.

Many a battle has been lost after it was won. It is said that after the Battle of Bull Run in which the Confederates were victorious over the Federal soldiers, the city of Washington was at their mercy. They could have gone in and taken possession of it. About 25 years ago the Prohibitionists in America won a great victory, and then lost it by quitting. Now you hear it said that the Baptists have won their fight for immersion, and for separation of Church and State and for democracy in church government. And right now they are in danger of losing all by quitting. God save us. "Let no man take thy crown."

Bunker Hill Church, Marion County, held their Vacation Bible school July 1-7, with preaching every evening. Eighty-five children received diplomas. The revival meeting followed, with preaching by Rev. W. E. Green of Ellisville. His messages were timely and forceful. The singing was led by Supt. G. H. Allen, a member of Bunker Hill Church. The membership was greatly revived and 41 were added to the church, 38 by baptism. All people were happy in the results. Many from other churches attended and the house overflowed. Rev. W. E. Winstead has been pastor here eighteen months. Prof. J. A. Johnson is superintendent of the Sunday school.—Mrs. M. T. Renfro.

America is today at one of the most crucial points in its history. We have had critical times before, but never any one just like the present. When the colonies revolted against England and formed a new union, things were at a perilous crisis. When the States divided in 1861, we faced possible dissolution. Right now the American congress is debating the course we should take in relation to preparedness against the assaults of totalitarianism. This is no academic question. We face a condition, not a theory. Shall we prepare thoroughly to defend ourselves, or shall we throw ourselves on the mercy of the dictators of Europe and Asia? To our minds the men in Congress and out of it who oppose the completest preparation for self-protection are absolutely void of understanding of world conditions and world rulers. They are as innocent as a lamb that rushes into the mouth of a lion. Or else it is just playing politics for votes. Halfway preparation is no preparation at all. Some years ago Dr. Fosdick, the Lord help his poor innocent soul, said the Jews marching out of Egypt to Canaan, two million strong, were fed from a gum that exuded from bushes. And now in the same simplicity he opposes making preparation to meet the ravaging hordes of the dictators of Europe.

Pastoral Problems

By Norman W. Cox

"POLICING ZION"

First and last the average pastor is called to do a lot of police work in the precincts of Zion. A great many people want him to punish their enemies for them. Not a few dissatisfied husbands and wives first and last want him to do some detective work to confirm their suspicion about their erring spouses.

And then of course there are those who want us to run the gamblers out of town and put the bootleggers in the penitentiary and to get the roadhouses pad-locked. First and last there are too many people who think that we are pious policemen whose job it is to enforce the laws of God and man upon the erring and disobedient.

Always we ought to be the champions of righteousness. At all times we should stand steadfastly for that which Christ approves and against that which he condemns. Jesus made short work of the covetous brother who came requesting him: "Lord speak to my brother that he divide the inheritance with me." There are a great many forms of service that the Lord wants people other than pastors to look after. Our first job is to search the word of God, give ourselves to prayer and to the continuous witness of the Christian message as we minister to individuals, groups, and congregations.

—BR—

Australia is about the size of the United States and has about as many people as live in New York City. The oldest Baptist church in that country was organized 104 years ago. Now there are 447 churches with 364 pastors, membership of 30,000, about one-eighth as many as are in Mississippi.

The Moorhead church had its first Youth Revival last week, July 28-Aug. 2, and we are gratified at the results. Those leading the revival were Wayne Todd, Joe Skinner, Sedgie Pigott, and Myrtis Haynie, students at Mississippi College and Blue Mountain College respectively. Nothing has happened in our church for a long time that so gripped our young people. Many reconsecrated their lives to God, and we are seeing the fruits of the meeting in changed actions and attitudes already. A large measure of credit for the meeting is due Miss Tetelle Topp, one of our young women who caught the vision in a recent visit to Ridgecrest. The revival leaders were exemplary in every way, and were a credit to the colleges and homes from which they came.—L. E. McGowen.

Right now the brethren are discussing in many of our Southern Baptist papers the difference between a messenger and a delegate, sent by a church to a Baptist Convention or Association. It is a good thing to get and keep clear, in this time when men's minds are confused about many things. By common usage, and by the inherent sense of the words a delegate is one into whose hands a church or any other body commits final authority to act in their behalf, and when the action is taken the body is morally and legally bound by it and is under legal obligation to carry out this action. A messenger is one chosen by the church to represent it in conference with other similar messengers from other churches to agree on a plan or program to be recommended to the churches. This recommendation is binding only so far as the consciences of the churches approve the action. There is no way of legally enforcing the program or recommendation. Not one item of the church property or its members may be seized or used to compel compliance. This difference is because of the very nature of the church as a spiritual body, with absolute freedom of conscience to do or not to do what is recommended. The property of a Methodist church belongs to the Conference, not to the local congregation. A Baptist church is different.

I AM NOT ASHAMED

By W. C. Taylor, Buenos Aires, Argentina

I'm not ashamed of the Gospel. It was the power of God unto my salvation. Its Saviour saved me. The Gospel made me a believer and, by the Spirit's accompanying power, I passed from death unto eternal life.

I'm not ashamed of being a Baptist. The Gospel of Christ made me a believer. Obedience to Christ made me a Baptist. I was not baptized to please anybody but Jesus; I thought I was pleasing Him by my obedience and still think so. I think Judson and Mrs. Judson and Luther Rice pleased Jesus by their obedience. It is an amazement and a scandal that multitudes of other disobedient and unbaptized believers—don't make the same discovery they made, the same sacrifice, and render to Christ the same homage—the homage of obedience. "Why call ye me Lord, Lord, and do not the things that I say?" must be an unanswered, but ever pending, question that troubles all their consciences. It troubles my conscience when I am knowingly in any way of selfwill, rebellious against the authority of Jesus. Why doesn't it trouble theirs? It must. Soothsayers of "peace, peace, when there is no peace" in any way of disobedience, must have them hoodooed.

But the hoodooers say: "It is sectarian to be a Baptist." They are saying that on all our mission fields, trying to stop obedience to Jesus. Little pestiferous immersionists sects, started like mushrooms by fundamentalist unionism, are springing up everywhere, going from house to house, seducing new Baptist converts to their pitiful failure of a sectarian rival to sectarianism. And the slogan is: "It is a sin to be a Baptist, because Sectarianism is a sin."

Well, we won't be backed off of the map by the hoodoo of a slogan. I answer back to their slogan, boldly: IT IS NO SIN TO OBEY THE LORD JESUS CHRIST.

What is a sect? It is a separate part of a whole. Your town lot which you have a valid title to is a part of the whole city. Sometimes town lots are partly in one city, partly in another; even a single house may have one room in one state, another room in another state. So your sect and mine may be partly in the Kingdom of God, partly out of it. Arithmetically, yes, I belong to a sect. In organized Christianity, I'm not all of it, nor is my people. Are you? Are yours?

Where is there any difference between us at this point? Every Christian alive belongs to a sect or to an anti-sectarian isolation, in rivalry to all sects, which is the most sectarian stain on history's pages. Are you and yours all of it? If not, you are part of the whole, a sect. We and ours are, too. Paul we say unhesitatingly: "But this I confess unto thee that after the Way which they call a sect, so serve I the God of our fathers."

Doctrinally, Baptists are not sectarian. The whole counsel of God is not sectarian. That is what we want to know, to teach and to obey. The more perfectly and redeemed man does that, the less sectarian is his spirit. Now that is the Baptist spirit at its best. The "Word and Way" quoted recently the answer of John A. Broadus to a questioner years ago in a Seminary class as to what was the Baptist distinctive principle. He thought a while and replied that the effort of our people to make their teachings and life conform to the Scripture was our distinctive principle. Even so. That purpose has given us all our worth-while life; our baptism; a Supper rather than a Sacrament; our churches of the New Testament pattern; our church discipline and co-operation; our world mission work; our contribution to freedom; morals, education and benevolences of the thousand kinds. It is not sectarian in its aim to reject as doctrine all traditions of men and to want a Christianity of nothing less than the whole Counsel of God. That is not sectarianism but true wholeness and soundness of script.

We are in a day when every man of us will have to decide if he is ashamed to be a Baptist,

and not just a "pro tem" Baptist till the ecumenical neo-catholicism gets further on to where it can rip our denomination open, and take him and the other available spoils. A "pro tem" Baptist lacks the real Baptist conviction. That will not waver.

A man high in American ecumenical councils, of another large denomination, told me while I was on my last furlough: "We firmly expect to unite all Protestants. Then we expect to unite that United Church and the Roman Catholic Church." We know where the ecumenicals are going. If that is the way you are headed, then that is the way you are headed. Alas for you! Thank God there are others not headed that way.

A Roman Catholic priest was deliberating conversion. An ecumenical plotter said to him: "Better stay where you are. Wait there and we'll all be together in a while." Every intelligent man knows this is the purpose of the slogan that obedience to Jesus is sectarianism. It is not. This priest came out and obeyed Jesus. Others are doing it by the thousands. Shall we send them back?

Every sincere Baptist has a right to resent the slander that our obedient Christian life is a sin. There are sincere Baptists, conscience-led at unspeakable cost. Such loyalty to Jesus is not sectarian. The ugly charge goes back to our conduct to our inner motives and maligns them, seeks to daub them with pitch and slime. Our Baptist obedience to the New Testament is, at its best, the world over, an outburst as from a fountain, and a steady flow as of a stream of warm love to our living Lord.

I'm not ashamed to own my Lord.

Baptist and Reflector.

—BR—

THE LORD'S RETURN

P. H. Anderson, New Orleans, La.

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The Pharisees and Sadducees were very sensitive regarding the subject of the resurrection. They could cooperate in demanding the death of Christ, but they would fight among themselves over the resurrection. Paul's success in escaping their combined persecution, by injecting the resurrection into the discussion, is one of the amusing incidents in the Scriptures.

Some of our Baptist brethren seem nervous when the Lord's return is mentioned. They can co-operate in many good works; but when the Lord's return is mentioned, they separate into parties as did the Pharisees and Sadducees. Such an attitude is unfortunate among Christian brethren, and we should guard ourselves against it. Surely no one ought to have a closed mind on such an important subject.

The Lord's return, generally recognized as a New Testament teaching, is a subject on which there have long been differences of opinion, and even misunderstanding. The brethren of Thessalonica held erroneous views on the subject which Paul undertook to correct. But Paul did not call the Thessalonians pessimists, or potential fomenters of denominational division or a menace to the spreading of the Gospel. He sought in love to correct their erroneous views.

Would not a frank, courteous discussion in our denominational papers to the Lord's return be timely now? Not a controversy, which would intensify the nervousness of brethren; but an honest effort on the part of us all to get at the exact teachings of the New Testament on this far-reaching subject. No man has a monopoly on these teachings and their interpretations; and no one should afflict himself or others with a closed mind.

Regarding the Lord's return I received my first impressions, and had my first convictions formed, under the teachings of the late Dr. B. H. Carroll, who was an unqualified post-millennialist. He believed the world was getting better, and he could all but see the streaks of the dawn of that day of final Christian victory in the world. In his arguments he made much of world conditions in his day.

The Court for International Justice at the Hague, the trend toward settling international

disputes by arbitration, the drawing together of the nations of the earth as neighbors, the rapidly developing good will among the nations, the growing popularity of the temperance movement, the open doors in mission fields, and the aggressive programs of mission boards, loomed large in his thinking. His students followed him, like Timothy followed Paul. And large numbers of us, as budding post-millennialists, rushed out to the ends of the earth "to bring in the kingdom."

I still think of Dr. Carroll as the greatest man I have ever known, but his post-millennial arguments have lost their edge. This is another illustration of how logic can break down. Where is now his world which was getting better? Where is the Hague Court now? Where is the spirit of arbitration, of neighborliness among the nations, of international good will? Where is the rising tide of interest in the cause of temperance, or the aggressive, enlarging programs of mission boards? In Dr. Carroll's day a pre-millennialist was a curiosity. Today a post-millennialist is that.

My budding post-millennialism failed to bloom. The gigantic missionary problem which I faced in China, followed by the World War No. 1., which upset all calculations, and followed again by world conditions which all but shook the stoutest hearts, drove me to an independent study of the Lord's return. In this study I do not claim to have attained; but I am deeply interested in what the New Testament has to say on the subject, and am pressing on. As my own personal testimony I am glad to pass on to my brethren the impressions I have received from my own personal study of the subject.

I have been impressed anew that Jesus is coming back in person to the world. I am sure that Southern Baptists are practically as one in their belief in this return of the Lord. Yet I have felt a little puzzled at our Baptist attitude. In this time of great distress among the nations, we are remarkably silent on our "blessed hope." I acknowledge that in this hour when the world seems on the verge of committing suicide, the promise of the Lord that would return in person is a source of great spiritual comfort to me.

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I have been impressed that this world is not going to be won to Christ before His return in person. I am sure that everything the New Testament says regarding the growth of the kingdom is true, and will come to pass. But I find no Scripture which seems to bear out the interpretation that the world must be won first, before Christ can return in triumph. This is not a confession that the Gospel has lost its power. The Gospel is rather preparing the world for another "fulness of time," when Christ will appear again.

I have been impressed that definite signs will indicate the near approach of the Lord's return. Interpreters of Matt. 24, should not stop with verse six. Beginning with verse 7, Jesus gave some signs that were to bear upon His return.

Certain signs were to indicate the beginning of of travail, while others will immediately precede the coming of the end. The last impressive sign given is this, "And the Gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." And Jesus taught that men ought to be able to read the signs of the times.

I have been impressed that the next coming of the Lord will be for His own. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first; then we that are alive . . . shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thes. 4:16-18).

At that time the unsaved world will not likely see or hear Him. The song of the angels over the fields near Bethlehem when Christ was born was heard only by the shepherds. Others were

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EDITORIALS

NO LONGER AS THE GENTILES Ephesians 4:17-24

In the early part of this fourth chapter of Ephesians, Paul had said "No longer children," and now he says, "No longer as the Gentiles." The Gentiles in the mind of the Jews, were the nations, or heathen, who knew not God. These Ephesians had come out of these people, having been saved by the Jewish missionaries who had preached to them. They were first generation Christians. They had no background of morals such as the Jews had, and responded to fear of force rather than love of righteousness and the fear of God.

With good reason Paul appeals to them to be no longer as the Gentiles. Paul had nothing in common with the heathen or with the present day apostate and renegade representatives of Christianity who advocate finding all the good you can in heathenism, adopting an eclectic system of religion, and cooperating with Buddhism, Confucianism and Taoism in a fight against secularism. He was not ashamed of the gospel for he knew it to be the power of God unto salvation to all who believe, to the Jew first and also to the Gentile. He didn't go around holding "Ashrams" with heathen leaders, and get together conferences with men who reject the Lord Jesus Christ.

He says with emphasis, "This I say therefore and testify in the Lord, that ye no longer walk as the Gentiles also walk." Then he specifies the indictment against the Gentiles: (1) In the vanity of their mind, (2) being darkened in their understanding, (3) alienated from the life of God because of the ignorance that is in them, because of the hardening of their heart; (4) who being past feeling gave themselves up to lasciviousness, to work all uncleanness with greediness.

Here heathenism is analyzed and its essential nature and consequences revealed. The vanity of their mind refers to the emptiness and purposelessness of life. The only thing that gives meaning to life, that lifts men's minds up, that raises them from being grovelers in the dust, from living without exalted or exalting motive is the knowledge of God, connection with him, communion with him. The only man who can say, "I will lift up mine eyes unto the hills," is the one who can say, "My help cometh from God who made heaven and earth." It is only the light of the knowledge of the glory of God that can put beauty and meaning into life and into the world. The man who is without God is without hope in the world. Christians should guard themselves that they descend not again to such a level as the Gentile conception of life.

"Darkened in their understanding." The only thing that can leaven the masses with intelligence, with aspiration, hope and high purpose is contact with God. Communion with Him is the greatest intellectual stimulus, almost the only intellectual stimulus in the world. Christianity has originated schools, fostered learning, quickened intelligence, preserved and diffused knowledge, universalized education and set in motion the minds of men everywhere it has gone. Life is drab and stale where men do not first have the knowledge of God. The fear of the Lord is the beginning of wisdom.

"Alienated from the life of God." God is the life of the world. In Him was life and the life was the light of men. Cut off from God is to be cut off from the source of life; of spiritual life and every manifestation or means of life. Spiritual activity has its source in God. As the branch to the vine, as the wire to the dynamo, so the soul of man must be united with God. But men can be and are "alienated from the life of God because of the ignorance that is in them." "This is life eternal, to know thee the only true God, and Jesus Christ whom thou didst send."

"The hardening of their heart" is the cause, following ignorance, of being alienated from the

life of God. When the cable connected with the battery in your automobile becomes corroded at the end, the car will not move. There is a hardening of the liver, which stops life. There is a hardening of the arteries which endangers life. There is a hardening of the heart which prevents the life of God flowing into us and through us.

This hardening makes people "past feeling." They cease to be sensitive to the voice of God in his word, or in daily providences or in conscience or however expressed. Men cease to respond to any effort of God. The cells in their heart's battery are dead. They are past the feeling of shame at wrong doing, becoming bold and defiant. Paul says they give themselves up to lasciviousness, to work all uncleanness with greediness.

Over against all this Paul says, "But ye did not so learn Christ." The Christian puts away the old man that waxeth corrupt, grows worse and worse. We are exhorted to be "renewed in the spirit of your mind". This process begins at conversion and goes on to the end. We are to put on the new man, that is recognize that we are different and live accordingly.

This new man is created after God, made anew into his image. Not like Adam who was created after the likeness of God in innocence and the possession of original innocence, but in righteousness and holiness of the truth; not of truth, but of the truth. That is the truth which we have in the gospel becomes God's means of making us over again. And this time in a way that is enduring. Innocence fails. Holiness does not. It is self-preserving and self-perpetuating. It is the life of God expressed in us in the form of righteousness and militant holiness.

ABOUT STEWARDSHIP

Suffer a few plain words on a trite subject. We say the truth when we say that we have hardly ever been worse bored than when we have heard people talk about stewardship. And this goes for preachers and all the professional budgetarians. And the reason is that the folks who do the talking do not seem to know what they are talking about. Or if they know, they do not believe what they say. Maybe we are entirely wrong in our judgment, but we are at least expressing an honest conviction.

We have heard many of them. They generally follow about the same line of talk, about stewardship of time, stewardship of talents, ending up of course with stewardship of money, and they have never given us a demonstration. One example is worth a thousand precepts. We have never gotten this business of stewardship out of the clouds, or out of the academic cocoon into any workable practice, still less a system.

It seems to this writer that we are merely mouthing when we talk about "The earth is the Lord's, and the fulness thereof." Or, "The gold and the silver, and the cattle upon a thousand hills." We call it the Lord's but we are careful not to let Him get His hands on it. We are more sincere (though badly mistaken) when we say, "This is my farm," or, "That is my car"; or, "These are my hogs or cattle," or "This is my cotton patch."

Did you ever get right square down to facts and say to yourself, "I do not own one dollar; this that I have is not mine but is the Lord's. I have no right to use it -- dispose of it except as he directs. I must spend every cent of it as he tells me. I must find out from Him what to do with it; and I will have to give account to Him for every cent of it." More than this, "Ye are not your own; ye have been bought with a price," just as a slave was bought, and had no property of his own, and no right and title to anything.

Anybody who accepts the Bible teaching of stewardship and undertakes to practice it would be regarded today as queer in the head. We don't know anybody who does it, not even the man who is writing this. But let us be honest about it, and not fill our mouths with hypocritical

phrases. We talk about being stewards, but are careful to keep fast hold of what we get. We do not "surrender all," "all to Jesus, I surrender all." And we ought to quit lying about it.

To defend ourselves and justify our selfish, sinful practices, we try to twist the meaning of the scripture, and accommodate it to our own assumption of ownership. We are unwilling for the Bible to speak to us on this subject, and say it does not apply to our time. The early Christians did acknowledge that they were only servants of God and stewards of His goodness. Peter told the truth when he said, "We have left all and followed thee," though he came near going back on it when he said, "I'm going back to fishing." It didn't seem to bother him to say, "Silver and gold have I none." There is no evidence that any of the apostles ever had a home, or wanted one. The Son of Man had no where to lay his head.

It is the hardest part of the Bible to get over where it is said, (Acts 4:32), "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus." You never heard anybody preach that. We dare not, because we don't practice it. And anybody who did would be regarded as a disturber of the social order. Mind you there was no compulsion from without. It was not a "rule" adopted by the church. They just did it because they wanted to.

THE FORM OF SOUND WORDS

Paul in writing his second letter to Timothy, possibly the last letter that he wrote said, (1:13), "Hold the pattern of sound words, which (the words) thou has heard from me." Sounds like an old man, do you say? Is a thing to be discounted because it is the expression of an old man? Does not an old man know all that he knew when he was a younger man, and a good many other things beside? And beside was he not writing as he was directed of the Holy Spirit? The things that have stood the test of years is not to be lightly thrown away for something else that is untried and unproven.

And now back to what Paul said. The pattern here spoken of is like a copy set for one who is learning to write. It is like the architect's plans to which the builder is to carefully conform. The Lord kept saying to Moses about the tabernacle, See that thou build it according to the pattern shown thee in the mount. Every part of it was significant, meaningful. Any change in it would prevent its fulfilling its mission and ministry. Every part was a type of something to be revealed in the gospel. "Type" is the word that Paul uses here. The form is necessary if we mean to preserve the truth accurately.

Moulders who make the various parts of the machinery so that they will fit together and work effectively, must see that the forms or moulds into which they pour the molten metal are true and exact. Not to do this vitiates or destroys all their usefulness and value. They must hold the pattern, preserve the form or all their work is vain.

Certainly it is just as important, infinitely more so for those who are spiritual teachers, building the temple of God to hold the pattern of sound words. The truth is embodied, preserved and promulgated in words. The ordinances of baptism and the Lord's supper are also forms in which truth is embodied. See Romans 6:17. But the most common way of proclaiming the truth is by words. Words there take on a significance which cannot be exaggerated.

Blessed is the man who can clearly present the truth in words which cannot be misunderstood, who holds the form of sound words. Don't be misled by people who tell you that truth today must be presented to people in new forms, in different language. They are generally people who deal fast and loose with the truth. You may read any modernistic book or magazine or news-

paper today and find that it is the habit of such to play fast and loose with words; to use words in different meanings from what they are accustomed to hear; or to use ambiguous phrases; or to water down the language until it is tenuous and meaningless or confusing. This is always the sign of laxness in faith and corruption of the truth. Slack use of words mean carelessness with truth. I have never read from a modernist, and I have read a good many, who used words with precision and clearness. They are high sounding and vague.

"Sound" words means words that are a tonic for clearness, health giving in their nature. The word which Paul uses is the one we have preserved in "hygienic," and the producer of a healthy faith.

—BR—

DeSoto County Association starts the season going by their meeting at Horn Lake, Aug. 21.

The First Baptist Church of Laurel has given \$409.00 to the Baptist British missionaries.—G.

Pastor W. B. Huntsberry goes from Leesville, La., to Gilmer, Texas.

Dr. E. Godbold says that none of the state missionaries in Missouri is an alien immersionist or an open communionist.

Rev. W. A. Bell has been in a meeting with Dr. M. O. Patterson at Walnut Grove, where there were great crowds and fine spirit. Results, 23 baptisms and three by letter.

Pilgrims Rest, Copiah County: Pastor W. R. (Riley) Munday brought in a list of Baptist Record subscriptions with the delightful news that they are working toward the Every Family. And what Riley Munday starts he finishes.

The new address of E. D. Estes, state evangelist, is Clinton, Miss., P. O. Box 133, and those desiring his help in revival meetings for 1941 will do well to book their appointments with him now or in the near future.

Rev. W. A. Chisholm, who served years ago as a member of the Sunday school force in Mississippi passed away July 4. He had been pastor in Texas for many years. The Baptist Standard says of him, "He was one of Texas' most loyal pastors." He is survived by his widow, two sons and a daughter.

July receipts by the Executive Committee of the Southern Baptist Convention for July for all Southwide objects were \$125,191.88. For the past seven months the receipts were \$1,205,568.68, compared with \$1,155,614.09 for the same period last year. In July \$92,948.69 came through the Cooperative Program; \$20,442.44 in designated gifts and \$11,800.75 through the Hundred Thousand Club. Mississippi sent in July \$954.61 through the program; \$616.59 designated and \$399.68 through the Hundred Thousand Club; total \$1,970.88. We were ahead of Arizona, Maryland, Illinois and New Mexico.

People have watched the changes in geography made by warring nations for the past twenty years, and which are being made today. Probably it has always been so. Boundary lines are being constantly moved. Note what is going on in Rumania, Bulgaria, Hungary, Poland and on and on. There is some comfort in reading what Paul said to the Athenians (Acts 17:26-27): "He made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation, that they should seek God." Yes God is behind it all and at the end of it all.

Speaking of religious conditions in some parts of Texas, and the need of mission work, Secretary R. C. Campbell says in The Baptist Standard: "Several times a year Sunday feasts are conducted by the Catholic churches to raise money. Members must bring food, then pay to eat at noon and night. At one feast a freight car of beer was sold. The afternoons and early evenings are given to drinking, bingo and other games of chance. The evening closes with a dance going into Monday morning. Two of these feasts cleared \$1,700 and \$2,900 respectively for the same church last fall. These facts are given that you may see the difficulty of the Baptist missionaries' work."

Rev. O. J. Wade, pastor of Beech St. Church, Texarkana, Ark., becomes president of Central College, Baptist school for girls at Conway, Ark., succeeding Dr. J. S. Rogers who is retiring.

Pastor J. S. Deaton began a meeting in Daniels Church near Jackson, Sunday. There were two additions on the first day. On Monday Rev. A. S. Johnston came and will preach through the week.

Dr. R. W. Merrill of Pilot Point, Texas, recently celebrated his sixtieth year in the ministry by preaching on the same text he used in his first sermon. He was born in Mississippi 80 years ago, graduated from Mississippi College and was pastor of First Church, Grenada, 40 years ago.

Van Winkle: Our school of music which started Wednesday, July 31 and ended Friday, Aug. 9, proved to be a success because of the large attendance. Its leader, Mr. Bob Crawford, had such a pleasing personality that few could stay away. We shall now be able to sing many new songs which we have not heretofore tackled in our church services.—Reporter.

Siwell Church, Hinds County, thanks Van Winkle Church for the use of their baptistry at the close of the revival meeting in which twelve were added to the church, eight for baptism. Three more were baptized who had been previously received. Pastor C. L. Boland was assisted by Evangelist E. D. Estes. Mr. C. R. Hill is Sunday school superintendent which finances the Every Family plan. Mr. Wenchell Stringer teaches the adult class. All the teachers are good and the Sunday school is growing.

Any day, or days spent with the princely B. E. Phillips, pastor of New Hebron, are good days. The writer knew they would be, when the invitation came to be with him at Pleasant Hill of Simpson Association. Fine crowds came each morning and evening, and the large crowd of younger people was one of the finest inspirations this preacher has ever had. The spirit of Rev. J. H. Lane is there as well as his picture. Also that of Rev. H. T. McLaurin and others of blessed usefulness in Christ's service. Sixteen years of service by the present pastor is an index to the worth of the week.—Owen Williams.

The Biblical Recorder of North Carolina whose editor favors the proposition that Southern Baptists join the World Council of Churches, after the matter was voted on in Baltimore expresses the opinion that the matter ought to have been referred to the churches, 24,000 of them, before a vote should be taken. Doesn't it seem a bit singular that during a whole year that the matter was under consideration nobody should have suggested this method of procedure? And in all the history of the Southern Baptist Convention this has never been done in any matter before the Convention. But the Convention did the only thing it could do to insure full consideration. It took a year to consider it, and the report of the committee and the Constitution of the World Council were published in many Southern Baptist papers, giving our people the fullest opportunity for our people to be informed, study the matter thoroughly and express their minds.

Beginning on the fourth Sunday in July, it was my pleasant privilege to be in a revival meeting with Rev. Charles McKay at Crystal Springs Church near Tylertown. It rained every day but one during the meeting, but the people paid little attention to the weather, the attendance even increasing with the days. Brother McKay has done wonderful work with this church, and the people give him the finest cooperation. Crystal Springs is a strong half-time church in a most progressive community. Such hospitality is manifest there that you almost wonder if you are not living in the "Old South" again. The people are prosperous, Christian, and happy. Rev. McKay is one of our most promising young preachers. The Lord is using him in a great way, and we have every reason to expect greater things in the future for he does not hesitate to give himself wholly to his work. There were 17 or 19 additions to the church, most of them for baptism.—John F. Measells.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

PAYNES

Pastor J. B. Ray and the Paynes Baptists asked us to preach for them in their revival meeting. It was an unusual privilege. On two successive Sundays the Sunday school attendance exceeded the enrollment. The crowds outgrew the church and the night services were moved to the nearby school buildings. The morning crowds filled the church building (even on two rainy mornings). The pastor said that such great attendance was the custom there. Each evening three pre-service prayer meetings were held. The men averaged about 20; the women 35 and the young people 45. These prayer meetings proved to be spiritual power houses. It was no surprise that there were 43 additions. We were the pampered guest in the home of Prof. and Mrs. Jack Ramsey. Professor Ramsey is a 1925 graduate of Mississippi College and carrying on in school and church just as we would expect a Mississippi College man.

In addition to having Rev. J. B. Ray as pastor, Paynes is blessed with other leaders, such as Sunday school superintendent, Noah Shook; B. T. U. director, Mrs. Virlie Worsham; W. M. U. president, Mrs. Spencer Brown. No finer cooperation in every way was ever given any preacher than Paynes gave us. Pastor Ray has led them to adopt plans for a new and much needed church building which is to be erected on a lot beside the high school building.

Tallahatchie County Baptist Record readers are listed as follows: Charleston 4; CASCILLA 10; Tutwiler 3; PHILIP 14; SUMNER 46; WEBB 12; Enid 1; Paynes 14.

—o—

1000 MORE COULD IF—

The letter below from Evangelist A. D. Muse, native Mississippian and of Lawrence County, should inspire every pastor and every preacher holding a revival meeting. Probably 1000 meetings have been held in Mississippi in the past 12 months. If each evangelist had gotten just ten Baptist Record subscriptions our circulation would be 10,000 greater. A hint to the wise is—

"You may always rest assured any time I hold a meeting in a Baptist church that does not have the Baptist paper of that state in it, I get it there—in every home! There is no ONE THING on which I have DEEPER conviction than I do the SPIRITUAL value of the denominational papers in the home! Not every one will read it, but someone will read it every time. God's people DO as well as they KNOW!

Sincerely, A. D. Muse.

—BR—

We give below Board representatives and the Associations they are to visit:

Desoto, A. L. Goodrich; Grenada, A. L. Goodrich; Benton, A. L. Goodrich or D. A. McCall and Missionaries; Lafayette, A. J. Wilds; Tippah, A. L. Goodrich; Monroe, D. A. McCall and Missionaries; Yalobusha, A. J. Wilds.—(Continued next week.)

—BR—

The Utica Church and people had the very happy and profitable privilege of hearing Rev. W. R. Hunter of the First Baptist Church of McComb preach twice daily from July 22 through the 29th. Any who have ever heard him need no description of his splendid messages and delightful person. He really inspired our people and large groups heard him gladly. Ten were baptized and one received by letter. We will live on a higher plane now and treasure the memory of the days he was among us.—Owen Williams.

UTILIZING OUR DISTRICT ASSOCIATION

From Western Recorder

The time will soon be upon us for the meeting of the District Associations in Kentucky. The churches should prepare for these meetings by duly appointing messengers who will attend and stay with the meeting until final adjournment.

These messengers are not to be considered of small importance. They bring our whole program of work closer to the churches than any other representative body of God's people. Every pastor should see that a readable and accurate church letter is prepared to be sent by its messengers to the District Meeting.

At these meetings a brother should be selected to preside who is informed and capable of governing deliberative bodies. He is not to be selected as a personal honor to him, but to honor the Lord and the brotherhood.

The men who were appointed last year on committees to report this year should take their task seriously, and be prepared to present a considered report on the subject assigned. If the chairman is not going to have his report ready, it would be advisable for him to notify the Moderator in time, so he can have another brother prepare a report to be presented when called for.

The fellowship of these meetings is always stimulating when the messengers come with the sole purpose to do business for the Lord. It is always pleasant for brethren to dwell together in unity.

It would be helpful if the representatives at Associations, of various fellowship activities of Baptists in the State would strive to be present, when practicable for the whole meeting. It should be a concern to these brethren to ask for changes in the program that they may be heard, except when circumstances are such that this cannot be avoided. Sometimes such changes must be asked on account of the numerous associational meetings which these brethren need to attend. Many meet on the same day and the few brethren available to reach them must therefore move on to them as rapidly as comports with fellowship and propriety.

The closer we keep our annual association meetings to the great rank and file of the people, the nearer will the will of the Lord be done and save planning for the work can be secured (our emphasis.—Ed.)

May I be allowed to suggest, as a pastor of long experience that these meetings may be made most effective if our church will prepare for them, messengers should duly appreciate the importance of their appointment to represent their churches, the Moderator should study to be brief, pointed and alert in his work and the Clerk accurate and prompt in performing his duties.

If the clerk has not received a blank to be filled out before he sends his work to the printer for the minutes, it should be obtained from the State Secretaries, and completely filled out the day after the adjournment of the Association.

Last year I attended one of our Associations. One of the leading pastors was absent. No letter represented his good church and no word of explanation was offered. That absence threw a gloom over the whole meeting and a friend of the absent pastor and the unrepresented church was heard to say, "I hope he and they are not losing interest in us."

As an interested man in our Lord's work, I am appealing to our churches to make the most of the District Associational meetings this year. Come, pray and stay until the final benediction.

W. M. WOOD,

Secretary State Mission Department
Louisville, Ky.

In a book written by the eminent Roman Catholics Dr. Jno. A. Ryan and "Father" Millar are these words: "The Constitution (of the United States) can be changed, and non-Catholics may decline to such a point that political proscription of them may become feasible and expedient."

BAPTIST BIBLE INSTITUTE

President W. W. Hamilton, New Orleans, La.

The Institute opens with "Consultation Day" on Tuesday, September 10, and on Wednesday Dr. John W. Shepherd will deliver the faculty address on "The Supremacy of the Christian Faith."

Mrs. John W. Reid, Greenville, South Carolina, will be Superintendent of Women and Mrs. J. Wash Watts will be Faculty Adviser of Women. Dormitory will be ready for occupancy on Monday, September 9.

Up to this time there have been thirty-seven more students enrolled than at the same time last year. Seventy-five families have asked for apartments. The Institute has sixty-five.

Faculty members will assist in teaching President Hamilton's classes this next session in order that he may give more time to engagements pertaining to the Southern Baptist Convention.

Dr. D. E. Richardson, of Alabama, will be assistant librarian this year. Dr. Richardson is a graduate of the University of Alabama, received his Th.M. and Th.D. from the Institute, and has taken courses in Library Science at the Louisiana State University.

Our music department is being moved to the building given to the Institute by Dr. James E. Gwatkin. This will add much needed dormitory rooms for men students. The new building is located on Washington Avenue in the square adjoining the campus and next to other Institute property.

Dr. P. I. Lipsey is to deliver on October 1st the Founders' Day address on "Early History of the Baptist Bible Institute." Dr. Lipsey has been closely connected with the Institute from its founding and has for these years been president of the Board of Trustees.

The liquidators of the Canal Bank and Trust Company are willing to cancel one-half of the accrued 6½% interest on our second mortgage (or a credit of \$2.00 for \$1.00) on condition that specially designated money be given for this purpose. This total is \$36,754.44. The Executive Committee of the Convention approves the effort to meet this challenging offer.

"OPEN WINDOWS"

"When Daniel knew that the writing was signed, he went into his house and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed, and gave thanks before his God, as he did aforetime."—Daniel 6:10.

High purpose, deep devotion, strong courage, and clear vision are all outstanding in the life of Daniel.

The royal decree had been issued: "Whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the den of lions."

The test is on. A great man must meet the stern and unjust issues of life. What will Daniel do? Look! His windows are open toward Jerusalem. He is praying. He spurns fear; he forgets danger; he trusts God.

Mirrors reflect self. Open windows reveal God. Every individual needs the far look. Abraham forgot the drudgery of the way because he looked for a city whose builder and maker is God. The father and mother of Moses looked into the face of a boy baby and, fortunately for all the world, they saw in him the possibilities of a mighty man.

Jesus set his face steadfastly toward Jerusalem. He endured the cross, despising the shame. However, his life was filled with joy. He looked beyond the cross, the price of our redemption, to the glory of the redeemed, ready to be pre-

sented to the Father, holy and without blemish. Heavenly Father, on this day grant to each of us courage to open our windows. Some of them have been closed a long time because of sorrow, disappointment, reverses, or poor health. We so much need the light, warmth, and cheer of open windows. Give us faith and vision to link today with all thy tomorrows. May we see through our open windows many opportunities for services to our fellow men, to be rendered in thy spirit and in thy name. Amen.—N. W. Cox.

THE LORD'S RETURN—

(Continued from page 3)

not on the right spiritual wave length. Paul gives further information in the second chapter of 2 Thessalonians. The man of sin, the son of perdition, will appear in power and blasphemy. Christ's manifestation to His own will be for the purpose of delivering them out of the persecuting hands of this son of perdition and his agents.

III

I have been impressed that Jesus will later return with His own, to set up a new reign in the earth. Just how long that conference in the air will last is not clear. It took Jesus three years to get His disciples ready for His death. It seemed to require forty days after His resurrection to prepare for His ascension. At the right time we may expect Him to return with His own. Whether His manifestation at that time will be evident to unbelievers is not certain. During the forty days following His resurrection, no unbeliever saw the Master's face. The program in all its details will be under His direction, and according to divine wisdom.

I have been impressed that there will be a final appearing of the Lord to the whole world, when He will come upon the clouds, with power and great glory, and "every eye shall see Him, and they that pierced Him." Then will come the second resurrection, the final judgment, the coming to an end of satanic power, the ultimate triumph of righteousness, when Christ will turn the kingdom back to the Father.

No pessimism, no defeatism, no loss of Gospel power; but the fulfilling of a far wiser plan than any of which human beings could have dreamed.

In the above impressions I have not in my thinking emphasized any special order of events, nor have I any chart. I am emphasizing the Scripture teachings concerning the Lord's return which have impressed me. These are not all, but these seem to be the most important. I am anxious for more light on the teachings of the Scriptures.—Western Recorder.

Starvation takes no vacation. Help starving missionaries through your love offering for the British Baptist Mission fund.—L. D. Newton.

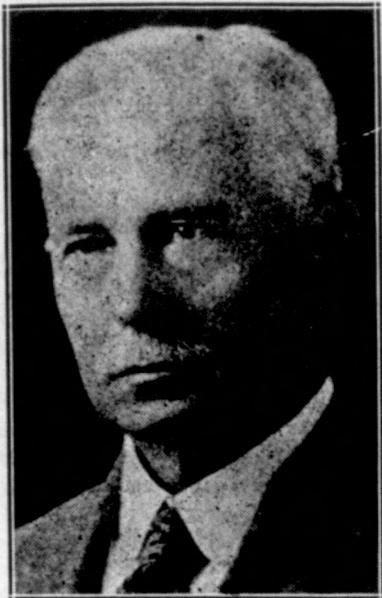
The Missouri brethren, under the leadership of Secretary Edgar Godbold are planning a season of fasting and prayer for state missions. All Baptists are asked to do without one meal each week, sending in to the Secretary the value of this meal as a special offering. A season of prayer is to be observed while they fast, and special prayer to be made at each mid-week service for the state mission work.

Dr. W. A. Hewitt, pastor of the First Baptist Church, Jackson, announces that plans are being made to welcome and entertain 1,000 people in the Intermediate Sunday school rally to be held September 1, 2:30 p. m. Sunday school superintendents, pastors, and Sunday school workers, in all surrounding counties have been invited to share in this great program. All interested persons of all denominations are invited and urged to come.—Jno. A. Farmer.

Dr. L. B. Cobb of Union led the singing in a great revival at Decatur July 28-Aug. 3. Pastor Charles B. Hamlet II brought soul stirring messages from the Book, and the Holy Spirit used them mightily. There were 26 who made public profession of faith and eight joined the church by letter. In the absence of Pastor Cobb Rev. Herbert Redd supplied at Union July 28. He is doing good work by witnessing among some 2,000 at the C.C.C. camp at Morton.

STATE MISSIONS

W. W. U. WEEK OF PRAYER, SEPTEMBER 16-19
SUNDAY SCHOOL DAY, OCTOBER 27



P. I. LIPSEY
Editor Baptist Record



E. C. WILLIAMS
Sunday School Secretary



District B. T. U. Group at Philadelphia and
Auber J. Wilds, B. T. U. Secretary

NOW CLUB

DOUBLING THE FIVE THOUSAND
CLUB
A DEBTLESS DENOMINATION BEFORE
1945

Slogan: "DON'T PUT IT OFF—PUT IT OVER"

I

Mississippi Baptists are getting more and more stirred up in a desire to rid the denomination of debt. We had questions publicly asked from congregation Sunday. They are asking for Now Club Certificates.

We have already taken up some Dec. 1, 1940 bonds, some 1947 bonds, etc.

We saved \$952.00 principal and interest on the two 1947 bonds. A few more are available at that saving. If we get enough Five Thousand Club and Now Club money soon we will buy them.

II

That we have made progress in this department is indisputable. We received \$16,000 on debts the first six months of this year, whereas, we received only \$17,000 throughout all last year. The same was true of the year before.

However, we are far from our goal of paying off \$540,000 in three years.

Our field men, Drs. McLaurin and Hightower, are working hard. Many churchmen are responding.

Two other things encourage us. First, the ladies of the W. M. U. are getting ready for a real campaign this Fall. Second, many expect to pay up in full in the Fall.

III

We feel that Education Day should be appropriately observed each June. An instructive program should be prepared. It would be a good time to press for semi-annual payment on 5 M and Now Clubs as well as for Christian Education contributions.

IV

In scanning Now Club receipts for the first six months of 1940 as recently listed we find three churches leading the State in Now Club contributions as follows: Moorehead, \$1,197.34; Walnut Grove, \$1,029.57; Popular Springs, Meridian \$1,012.25.

Six Associations lead in the New Club column for the six months as follows: Sunflower, \$2,168.04; Deer Creek, \$1,899.65; Hinds-Warren, \$1,832.06; Lauderdale, \$1,442.62; Leake, \$1,154.57; and, Riverside, \$1,021.50.

Dr. McLaurin, Dr. Hightower, your Secretary and others are thankful for this cooperation, from these as well as the participation of those who gave smaller, yet goodly sums.

V

Certificate No. 604, for \$36, No. 605 for \$36 from Rock Hill church in Rankin County, (Mrs. Watts Webb, worker).

No. 607 for \$36, member Briar Hill in Rankin, (Mrs. Watts Webb, worker.)

No. 606 for \$36, W. M. S. Steen's Creek, (Mrs. Watts Webb, worker.)

No. 158 for \$50, No. 159 for \$50, No. 161 for \$50, No. 438 for \$36, No. 515 for \$36, No. 516 for \$36, No. 517 for \$36, No. 518 for \$36, No. 219 for \$100, No. 160 for \$50, each from a member of Merigold church, (Hightower, field-worker.)

No. 519 for \$36, No. 162 for \$50, each from a member at Cleveland, (Hightower, field worker.)

No. 520 for \$36, No. 521 for \$36, No. 163 for \$50, No. 87 for \$250, No. 165 for \$50, No. 88 for \$250, each from a member of Dancan church, (Hightower, field worker).

BR

DeSoto County Association starts the season going by their meeting at Home Lake Aug. 21.....

I

Dr. M. O. Patterson, Chairman of the Committee on Ministerial Education, came in smiling recently expressing appreciation for the larger July check for that cause. Ministerial Education receives 3% of the Cooperative Program dollar distributed. This is for Ministerial student help. What a worthy group. Well, if the churches send it in we will gladly pass it along. We promised that.

II

Some of "the boys" in the country seem to feel the state workers neglect them a bit. Well, we are at this writing in the midst of five weeks of revival, all of them fine country churches with splendid pastors. We had to turn down about as many city church invitations as they came in late.

We said several years ago, "If we expect to win and develop our country churches in Missions and other work they must have direct contact with Foreign, Home, and State missionaries." We believe that more strongly than ever now.

III

Recently privileged to be with Pastor J. W. Oliver and his folks at Mars Hill, Forrest County. One of 280 churches baptizing nobody last

year—7 additions, 5 for baptism. Doxology! Pastor Oliver is leading in a fine way. Was with Pastor Grisson some—one of the old home town boys. He is a fine fellow worker.

Had good hour with Pastor J. A. Fortner and brethren of Stonewall. Questions asked about His work publicly. Left literature as usual. They gave a good hearing.

Planned to be in office but Pastor Jas. A. Algood in a "tight spot" for a preacher. We suppose a State Mission Secretary is to "help out." Went to him. Great crowds in full time church. Went full time on God's plan of tithes and offerings and storehouse. God's plan works when our plans fail always! Murder trial broke during week. Had all night prayer meeting. Results didn't come as hoped for as only five for baptism but multitudes certainly heard the Gospel.

IV

The Mississippi Baptist Evangelistic Committee in conference with the writer has selected March 17-20, inclusive, as the date for the 1941 Mississippi Baptist Evangelistic conference at Clinton. This takes into account other meetings, Clinton preferences and the weather man.

Pastors and laymen! Be sure to hold this date, March 17-20, 1941.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

STATE MISSION ARTICLE No. IV

Mr. Clarence W. Cranford, in his book, "Devotional Life of Young People," tells of a woman's saying to Mrs. Edwin Kinney on one occasion, "I'd give anything if I could feel that my life could make a difference in a time like this." Reviewing then the story of Christ's triumphant entry into Jerusalem, Mr. Cranford calls the attention of his readers to the fact that "the whole glorious occasion was made possible partly because an unnamed friend was willing to lend the colt on which Jesus rode"! and from a study of the spirit of this oft overlooked character he presented a program for living for those who earnestly desire that their lives shall "make a difference in a time like this." Here is his program: to know the Master—to start where we are—to do what we can.

It is the united efforts of hosts of unnamed, willing-spirited Mississippi Baptists that have made possible the great missionary program of our state. Our Week of Prayer for State Missions, with the accompanying Margaret Lackey offering, affords another perfect opportunity to all Baptist women who know the Master throughout our state to "make a difference with our lives in a time like this" by "starting where we are doing what we can"—our consecrated best for Christ in Mississippi. Our state thoroughly Christianized will mean the extension of Mississippi's influence for Christ to all the needy fields of the world.

Mississippi is not yet thoroughly Christian. Our State Secretary, Brother McCall, recently said to a group of workers, "It is hard for me to realize that there are so many places in Mississippi that so sorely need Christ." A great many of our people have never faced these needs and the appeal of State Missions has been dim and, in many instances, sadly neglected. Almost without being conscious of such an attitude, we have passed by the needs of our own state as lacking the radiant glow and imperative challenge of the colorful appeals from afar. May the calls from afar never lose their imperative appeal to our hearts and may the zeal of our response be ever increasing; but, may our eyes be opened and our hearts illumined to recognition of the fact that the cause of our own State Missions is just as colorful, just as appealing and just as worthy in its effectiveness for Kingdom building.

You, gracious reader, will doubtless have the opportunity at some time during this season of preparation to see the pageant being mailed out from our W. M. U. state office, that sets forth the various calls of our State Mission field. Will you not remember, as you view this presentation, that the Indians in Mississippi are dear to Christ even as are those in the states of our Home Mission fields; that Chinese won to Christ in our Mississippi Delta may become channels through whom many may be won in great suffering China, across the sea; that the Negroes who are without Christ in our own Mississippi are also our responsibility, just as are those in far away Africa; that weak churches and the peoples of our neglected sections are precious to the heart of Christ too; that our student secretaries and our splendid camps are being used of God as instruments for finding and developing our choice Mississippi young people for places of responsibility in our local churches, and for places of leadership for Christ, both in our own state and on Home and Foreign fields as well; and that the more thoroughly we take Mississippi for Christ, the more abundant will be our response to the appeal of Home and Foreign

Missions?

May I venture a few brief suggestions to our local Stewardship chairmen? I am asking that you work in cooperation with your president and your Young People's director in the tasks listed below; or, that you take the lead in the activities, according to the circumstances in your own situation:

1. Thorough preparation for the State Mission Week of Prayer through prayer, plans, and programs.
2. Careful arrangement for the State Mission pageant sent out from the state W. M. U. office, that it may be presented in your church without fail.
3. A worthy offering goal for your society, remembering as it is set that our state goal is \$10,000.
4. Care to see that every resident woman in your church membership is given an opportunity to make a contribution to the Margaret Lackey offering for State Missions.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: * * *"—Mark 12:41. Let us try to see Mississippi through His eyes and make our gifts to the Margaret Lackey State Mission offering in the light of the fact that He sits over against the treasury still.—Mrs. J. H. Street.

—BR—

A Letter From Miss Minnie Landrum

—O—

(Continued from last week)

Since my last circular I have been able to work out a statistical report of the 40 young women who did W. M. U. Extension work in January and two weeks in February—six weeks in all. They were sent out two and two and spent a week at each church. They worked in 12 states, visited 132 churches and missions, held 105 study courses for W. M. S. and Y. W. A. members, 166 Story Hour and short Vacation Bible schools for children, visited 1,002 homes where they explained the plan of Salvation and left 6,092 Gospels and tracts. They enrolled 1,102 women and 8,621 children in their respective classes. In some places as many men as women took part in the studies and some of the girls had as many as 150 enrolled in the classes on Soul-winning. It would thrill you to hear them give a report of their work. How thankful we are that the W. M. U. in the homeland makes it possible for us to promote W. M. U. extension work in this great and needy country.

You have heard that June is the month of weddings, but it can well be called the month of W. M. U. activities in Brazil. On the 10th of June we said "Adeus" to Miss Pearl Dunstan as she embarked for Recife to take part in an Institute for W. M. U. vacation field-workers. We were glad to send Miss Dunstan as the Union's representative because she is one of our best. On the 15th we bade goodbye to Waldemira Almeida who left for Bello Horizonte to represent the W. M. U. in an institute and the annual convention. She returned very enthusiastic over the fine work that is being done by the Minas Baptists and we have received splendid reports of her (Waldemira's) work both in the institute and convention. On the 17th, the Union's president, Dona Esther Dias, twelve Y. W. A. girls and I ferried across the Guanabara Bay to take part in the Rio de Janeiro State convention. The president made a helpful and inspiring talk and the girls put on a little playlet showing the Union's activities, month by month. It was appreciated by the large crowd and many saw, as

never before, what we are trying to do in our missionary organization. On the 23rd, we celebrated our 32nd anniversary and the societies observed a special program on Christian education for young women. An offering was taken up for the worthy girls who want to study and who otherwise would not be able to do so. This phase of the work has found a warm place in the hearts of our women and we feel it will not be neglected. On Monday evening, the 24th, the city-wide W. M. U. of the Federal District sponsored a program for Baptist Retreat or Chautauqua, as it is called here. The Sunbeams, W. M. S. and Y. W. A. members took part and everything went off beautifully. The manager of the Retreat said W. M. U. night was the best attended of all and it was the only rainy evening of the week! On the afternoon of June 27th a meeting of W. M. U. Executive committee was held and the 2½ hours slipped by all too rapidly. Do you agree with me that June brings a variety of tasks? Then one more interesting thing happened—a little visitor arrived to bless the home of our State Corresponding Secretary in Pernambuco and her mother calls her the "little W. M. U. field-worker." She has received the name—"Avanise Minnie" and her mother's friends are calling her Dona Minnie. Her father and mother hope she will be my helper or perhaps my substitute some day, and I hope she will too. I am thinking about offering to help educate her and I hope you will pray that she will grow to be the useful worker that her mother is.

During the days of the Retreat we had a meeting of the South Brazil missionaries—33 in all—and what busy days they were! It was nice to see our fellow-workers again, and in the spirit of Christ, we tried to present, discuss and solve some of the problems that hang darkly on the Baptist horizon. There were many high points during the seven sessions. One meeting that will not be forgotten was the memorial service for Drs. Bagby and Baker. Several spoke of their lives of usefulness and I think we were all led to desire to be better stewards of our time, talents, opportunities and material blessings. God has called five of our number during the past year. One by one He calls His children home.

Now a word about the college church of which I am a member. You remember I told you that we are making plans for a building because we now worship in the school auditorium and it has its handicaps, as you know. Much to our great joy Dr. Maddry sent us \$5,000.00 two weeks ago to be applied on the new building. Did it make us happy! Words fail when we try to write on paper our thanks and appreciation. It came from the 1939 Christmas Lottie Moon offering and all of you who contributed to that offering had a part in this and I want to thank you from the depths of my heart. It isn't enough for the building, but will go a long way and we hope to begin work on it soon. I hope you will come to see us some time and worship with us in the new temple.

With love, thanks, best wishes and a prayer for each and every one, I am your far-away friend and co-laborer,

Minnie Landrum.

—BR—

New Life, Tallahatchie County: At the request of the church Rev. J. B. Ray did his own preaching at New Life for the fourth consecutive year. Though there were no additions, there was a genuine spiritual revival. Three entire families publicly pledged to begin tithing.

The Baptist Record

Published every Thursday by the
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HINDS-WARREN R. A. CAMP

The Junior and Intermediate R.
A.'s of Hinds and Warren Counties
are holding their annual camp at
Mississippi College, August 16-17.

The conclave is under the direc-
tion of the associational leaders,
Mrs. R. W. Hall and Leonard Hollo-
way.

The conclave is fortunate in hav-
ing on their program Dr. and Mrs.
Claud Bowen, new pastor of Calvary
Baptist Church, and Dr. Scotchie
McCall, executive secretary of the
Baptist Board.

The program in brief is as fol-
lows:

9:00 A. M.—Camp Opens, Friday
9:00-12:00—Recreational games
and swimming

12:00-1:00—Picnic Lunch

1:00-1:30—Rest

1:30-2:30—Group singing, recog-
nition, welcome, pastor's message

2:30-5:30—Recreation

5:30-6:00—Street parade

6:00-7:00—Supper

7:00-7:30—Vesper service

7:30-8:00—Sacred music pro-
gram

8:00-9:00—Foreign Mission pro-
gram

9:00-10:00—Swimming contest

Hike to Halls Lake and camp out.

Saturday

5:30-6:00—Morning swim at lake

6:00-6:30—Morning watch at lake

7:00-7:30—Breakfast

8:00-9:00—Home Mission message
and sacred music

9:00-11:30—Contest games

11:30-12:00—Evangelistic mes-
sage

12:00-1:00—Dinner

1:00-2:00—Rest

2:00-4:00—Model airplane contest
—bicycle races

4:00-5:00—Swimming

5:00-5:30—Watermelon cutting

5:30-6:00—Camp pastor's message

6:00 P. M.—Camp breaks

Information

Boys age 9-12 headquarters will
be at high school. Boys age 13-17
will be located at the college. Each
boy will bring a picnic lunch for
Friday. Dinner, and 75c for expenses
of entire camp. Bring change of play
clothes, bathing suit and if enter-
ing contests, bring bicycle and rub-
ber model airplanes. Bring racquets,

GOOD MEETINGS HELD

From Monday, June 23rd, through
Friday, June 28th, we held our an-
nual revival at Central Baptist
Church, with Rev. D. Wade Smith
of Hattiesburg preaching, and T.
R. Sellers leading the singing. The
meeting resulted in nineteen mem-
bers being added to the church, 11
by baptism, and eight by letter, and
the revival and strengthening of all
of our activities.

Beginning Sunday, June 30th,
and continuing through Sunday,
July 7th, we had our Youth Revival
here at Purvis, with Rev. Wayne E.
Todd of Hattiesburg preaching, Joe
Skinner of Tupelo leading the devo-
tionals, and Garland McInnis lead-
ing the singing. The results were
five conversions and the strength-
ening of all our work.

On Sunday, July 14th, we began
at Good Hope and continued thru
Friday night, July 19th, with my
brother, Rev. C. H. Hogan, of Dai-
setta, Texas, preaching, and Lee
Lassiter leading the singing. The
results were two additions on pro-
fession of faith, and one by letter,
and the revival of all our people.

Beginning July 21st and continu-
ing through Friday, July 26th, I
was with Rev. L. F. Haire, of Var-
daman, Miss., in a gracious revival
at New Prospect Church in the Yo-
cona community, near Oxford. The
meeting resulted in eighteen addi-
tions on profession of faith and six
by letter. This was my first work
with brother Haire, and I enjoyed
the fellowship very much.

On July 28th and continuing
through August 2nd, I was with
Rev. T. R. Coulter, at Prospect
Church, in Perry County. The meet-
ing resulted in eight additions to the
church on profession of faith.

One of the finest features of all
these meetings was the fine fellow-
ship with God's own people, and His
servants in the ministry.

—D. A. Hogan.

A LOUD AMEN

In last week's Record about the
Police Gazette of 50 years ago, you
fired a hot shot that hit the "bull's
eye" about indecent literature. I
saw some copies of the Police Gaz-
ette at that time. It was barred
from the mails by the government.
As you said, respectable people to-
day take popular magazines that
eclipse anything that was in the old
Gazette in the exposure of nudity.
Today I see some of the above men-
tioned pictures displayed in some
show windows and in some offices,
also in some places of business. Your
question, "How long do you think
the Lord is going to stand such de-
generacy?" I say in answer to that
question, Until all sensible Chris-
tian editors of papers and magazines
make a crusade against this great
sin and God will help you in this
work.

—W. W. Peeler

Valley Park, Miss.

—BR—

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balls, bats, etc., for games.

Leonard Holloway,

Director.

LINWOOD

It was my privilege and joy to
preach for the church of Linwood
in Neshoba County during a series
of revival services. Due to the fact
that the pastor was engaged in a
revival meeting in another of his
churches he could not be with us,
but the people of the church made
up for the absence of their pastor
with their loyalty and cooperation.
Brother Smith, superintendent of
the Linwood High School, is an ex-
cellent song leader, and took the
place of his pastor in a great way.

Those who think that people are
indifferent to the church and causes
of the church would have received
encouragement and inspiration had
they seen so many people walking
long distances to the church, and so
many others riding in two-horse
wagons. There were from twelve to
twenty wagons on the grounds at
every service. Never in my life had
I see so many two-horse wagons
around a church. This was a spiri-
tual tonic for the preacher, and it
was a testimony to the splendid work
of the pastor. There were twelve
received for membership, six by
letter, and six for baptism.

—P. D. Bragg

Carthage, Miss.

—BR—

BOGALUSA, LA.

—O—

The Superior Ave. Baptist Church,
Bogalusa, La., has just closed a very
successful Young People's Revival,
July 28-Aug. 3. We had a group of
young people from some of the col-
leges in Mississippi leading us. Rev.
Bill Drummond, Memphis, Tenn., a
student at Mississippi College, did
the preaching; Carman Sharp, Cor-
inth, Miss., also a student at Mis-
sissippi College, led the singing and
preached at the morning services; Miss
Polly Love, Hattiesburg, Miss.,
who finished Mississippi Woman's
College this year, had charge of the
morning devotional period; Miss
Elizabeth Williams, Utica, Miss.,
who finished Blue Mountain Col-
lege last year, led us in the discus-
sion group.

The young people of our church
had charge of the meeting. All of
the committees were composed of
young people. I have never seen a
group work more enthusiastically
than they did.

The old saying, "The more you
put into a thing, the more you get
out of it," was certainly true in
this meeting. We had two young
men to volunteer to preach, one
young lady to do as a missionary,
ten young people to do other special
work. This revival resulted in a
revival among many of our adults,
as well as among our young people.

Many of the members of our

church feel that this is the most far-
reaching revival that the church has
experienced in many years. For the
great spiritual blessings our Mas-
ter bestowed upon us, we join in
with the Psalmist in saying, "Bless
the Lord, oh my soul, and all that is
within me, bless His Holy name."

We are planning to have another
one next year.

—W. E. Hellen, Pastor.

—BR—

As much as I enjoy most of the
August 9, 1940 writings of the Rev.
Norman W. Cox, I radically differ
with him in regards to his article
on "Religious Deadbeats." I refer
to the suggestion made by him as
to the church requirements he
would set up in the matter of
church attendance and financial
support as a requisite for member-
ship. I am surprised that so big a
learned preacher would intimate
such a thing! The fact is, when the
pulpit feeds the pew on something
beside "programs" and lifts up
Christ rather than to tell what we
have done for Him, then the pews
will be filled with supporting mem-
bers! Let's put first things first in
our denominational programs!—Sin-
cerely yours, Leonard Saxon, Musi-
cal Director for B. B. Crim Cam-
paigns.



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Sunday School Lesson

By L. B. Campbell

Lesson for August 18
THE SHEPHERD PSALM
Bible Lesson: Psalm 23

Introduction. This Psalm was doubtless written 1,000 years before the birth of our Lord. It has no date, neither is there any indication as to the place where it may have been written. Some students guess that it was written early in the life of its author, while others guess that it was written late. If early, it may have been composed while David was a shepherd boy; if late, it was after his memory had become active, as the memory of an old man usually does, recalling events of the early life with remarkable clarity.

The interpretation of the Psalm requires very little explanation, except an ability to visualize the scenes which form the drapery of the picture here presented. The Syrian pasture has no fence about it, but consists of the vast out-of-doors. Away yonder are the mountains, sloping down to the foothills, and these in turn sloping down to the level plains of the desert. The shine of the sun during most of the year is scorching hot, and pasture lands are accordingly dry, because the rainfall is slight. The shepherd is to the sheep a fence to keep them from straying, and a guide to them in search of any provision of grazing lands. The Syrian shepherd goes before his flock, and they follow him, having learned that he will lead them better and more safely than they can lead themselves. The shepherd has studied his sheep till he knows how much they can bear of travel during the day, so he folds them to rest before they fall exhausted by the way.

Among the hills of the desert and at the foot of the mountain, there are to be found water-courses the location of which it is the shepherd's business to know. He leads his charges to the spots where green grass is most plentiful, when the time for grazing is come, and then he leads them to the water-brooks when his knowledge of sheep nature tells him it is time for them to drink. When it is time for them to rest in their passage from one plot of grazing ground to another, the shepherd chooses the temporary resting place, as well as that on which sheep and shepherd spend the night.

The shepherd is the protector of the sheep against every danger that may beset them. The sheep look to the shepherd for deliverance from every danger. If the shepherd can not deliver his sheep from danger, they simply have no deliverer: if the shepherd can not save them, the sheep are lost. The helplessness of the sheep is a strong element among those which elicit for them the love of the shepherd. The shepherd's character for trustworthiness depends upon the efficiency with which he is able to care for his sheep. As the shepherd is the all of the sheep's protection and provision, so are they

all of the shepherd's pride and possession. Stop reading this paper now and read the Psalm again. You need not open the Bible. You have known this Psalm since you were a little boy or girl, but I want you to read it just the same. Close your eyes and read to yourself the dear words again. Now let us spend a few minutes in analysis, explanation, application.

I. A Tender Relationship. v. 1.

"The Lord is my shepherd." "Jehovah is my shepherd." This assertion tells of a relationship which is very real, strong, tender, and enduring. The sheep and the shepherd are bound by a real interest and affection. All their lives the shepherd has known his sheep. There is no one of them which he has not held in his arms and carried on his bosom. He has watched over them and tended them and, as they have grown, his love for them has likewise grown into an interest which transcends any other the shepherd has.

They are his, the sheep are, and he is theirs, the shepherd is, and that in a sense almost if not quite as real as that in which a child belongs to its parents and they belong to the child. It was in this sense that our Lord said he loved His own, and it is to this extent that He loves them concerning whom He says, "I am the good shepherd: the good shepherd layeth down his life for the sheep" (John 10:11). That is true. David so devoted himself to his sheep (I Samuel 18:34-38).

II. Bountiful Provision. vv. 1-5.

"I shall not want." This is a general statement. No matter what it is I need, my source of supply is bountiful. The Lord is my shepherd, the Lord is the fount of my every blessing, the Lord is the bountiful provider of the supply for my every need. While the Lord is not my shepherd, I may want what may be harmful to me, and I may get it; but when the Lord is my shepherd, I follow Him, I yield my will to His, I tread the path of His choosing, I rest in the quiet nooks where He giveth His beloved sleep, and I learn through blessed experience that His way is ever the best way. When I have yielded all to Him, it is not merely that I will not want, but the blessed truth is, I shall not want. He sees to that, He guarantees that. Can I doubt His provision who provides the lilies and marks the sparrow's fall?

Read the list of the things David says his Shepherd does for him. "He maketh me to lie down," "He leadeth me," "He restoreth my soul," when doubt and discouragement would dismay and destroy me. He giveth me renewed courage. Under His leadership, my feet tread the "Paths of righteousness." He does not lead His sheep into sin. God's people do not get into devilment when they are pressing close behind Him. "Yea, though I walk through the valley of the shadow of death." Wait a moment and read that again. He does not say, "If I walk through the valley," or "Even though I should walk through the valley," but he says, "Though," "Although, I walk through the valley." He is not talking about a possibility, but about an actuality. Man,

you are walking through the valley of the shadow of death now, today, all the time. Life is lived in the valley of the shadow of death. Only the mercy of God wards the winged death aside. Only the guardianship of God protects you from death, and any moment of your life would see you bow to the stroke of death, were it not for the goodness, the leadership, the loving shepherdhood of God. A table is prepared, food provided; the head is anointed, joy is poured out upon you; the cup of your supply runneth over.

III. A Hopeful Outlook. v. 6.

Get assurance for the future from the experience of the past. The shepherd is steadfast in His love and constant in His devotion. He is ceaseless in His watchcare and continuous in His provision. "He that keepeth Israel shall neither slumber nor sleep."

His goodness and His mercy shall camp upon your trail and circle the pathway of your feet like loving and faithful watchdogs, that give their lives in protection of their charges.

And when all of life is over in this world, and we really begin to live with Him, we shall dwell in His vast house forever.

—RR—

A YOUNG WOMAN'S FATHER By Louis J. Bristow, Superintendent

His home is in another State, but he has a daughter in New Orleans. He is old and without means. She supports him. She is a member of the First Baptist Church. Her means are limited, and she asked for free service for him. He was here about two weeks, and the day he was discharged his daughter called on my office to express her gratitude. Her face was aglow, but tears came into her eyes, as she said, "Doctor Blank said father would have died in a short time without that operation. You have saved his life." But it was not I. In the first place Southern Baptists bore the cost through their Hospital in New Orleans. Secondly, the doctors and nurses and orderlies ministered unto him: and it was God Himself who used their services to restore the old man. Without Him all our efforts would have been futile. Healing is of God and comes only from Him. As the strength of the ox or the mule or the tractor may, in His providence, be necessary to produce a harvest; yet all that strength may be put forth in vain unless God sends favorable seasons—"the early and the latter rains." So all the skill and care of men may be expended on a sick person without producing favorable results. It is God who heals our diseases, and we try to get men to see that it is He. Our Heavenly Father sees fit to use the ministry of men and women in the work of healing, and we are glad. For His providence in that respect gives us our opportunity to serve.

All those who contribute to the Southern Baptist Hospital have part in this glorious ministry of healing. New Orleans.

—RR—

Patient (to his roommate about to be discharged): "Have a good time and take care of yourself."

Roommate: "Now make up your mind; which do you want me to do?"

ARCOLA

—O—

From June 10 through June 21 a very successful Daily Vacation Bible school was held in the Baptist church of Arcola. The enrollment was 86 and the average attendance was 74. The faculty was as follows: Sarah Pearl Boland, principal; Jean McCraw, pianist; Pauline Hyer, Intermediate superintendent; Mrs. C. C. Carraway, Junior girls' superintendent; Sarah Pearl Boland, assistant; Mrs. C. J. McKenzie, Junior boys' superintendent; Rev. C. C. Carraway, assistant; Johnnie Bell Carraway, Primary superintendent; Margaret McCraw, assistant; Jean McCraw, Beginner superintendent; Annabelle Burney, assistant.

Each morning at the recess period delicious refreshments were served by the W. M. S. and other friends. On Friday night the children took part in a commencement program and diplomas were given to those who had done satisfactory work.

This is the third year a Bible school has been held in the Arcola church, and these schools have been one of the greatest blessings this community has ever had. The Baptist people in Arcola are grateful and thankful that Rev. C. C. Carraway is their pastor; for it is under his efficient leadership that the schools are held.

—RR—

SUMMER SCHEDULES IN BRAZIL

—O—

Rio de Janeiro, Brazil—(F. M. B.) These are very strenuous days for us. We are to have our South Brazil Mission meeting next week and a Chautauqua, too. The latter is something like an Institute with special talks along certain topics. There will be evangelistic services at night; classes for three hours in the morning, closing out with a message and songs; sunset services and then the sermon at night. It will be a double header for the missionaries and I wonder how we'll be able to get it all done, but I guess we'll manage. I am to speak Monday morning on *Evangelism and the Child*. I put quite a bit of time on the subject and feel that we have not done nearly as much as we should to bring the children to Christ. There is so much to be done for them.

Our W. M. U. work is moving along nicely. We had two state conventions in session last week. I went to one and Waldemira Almeida went to the other. Large crowds and fine interest everywhere.

Minnie Landrum.

—RR—

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JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SEC.

New Sunday School Year

The new Sunday school year begins October first. All the officers and teachers are elected before then for the new year's work. This does not mean necessarily that the officers and teachers are new, but it does mean that all of them are elected by the church for the responsibilities of the next year in the Sunday school.

The best way to get this done is to have a nominating committee that will meet as many times as may be necessary. This committee will pray, select, enlist. Praying for the Lord's leadership; selecting from the church members those who will be best for the various places to be filled; then seeing them personally and securing their consent to serve.

After this is done, the entire group is presented to the church for final action. Then, the officers and teachers have been elected by the church itself. This is but proper since Sunday school work is a most vital part of the church program.

Helpful suggestions on "Looking Toward the New Sunday School Year" will be found on page 6 of the August issue of the Builder. Every superintendent, by all means, should get this splendid magazine. Let it come each quarter as a part of the Sunday school's literature.

Biggest Yet

From the reports that have come to us thus far this year of the Vacation Bible schools, the one at West Laurel has the laurels for the largest enrollment (369) and also the largest average attendance (341).

The principal of the school was Mrs. J. H. Street. A group of fine workers also served in the school. This is a most splendid enrollment and the average is unusually good for that enrollment. Congratulations to Mrs. Street and those who served with her on this largest school in the state so far.

Another Standard

Since last week we have received the application for the Standard award for the Morgan City Sunday school, Leflore Association. It is the only Standard school we have in that association this year thus far.

The pastor is Rev. C. J. Olander, and the superintendent Mr. Sam A. Thompson.

This is the first time in the history of the church that this school has been on the standard list. Pastor, superintendent, other officers, and teachers have all worked hard this year and are justly proud of this splendid achievement. We rejoice with them, and offer congratulations.

Mission Schools

Brother W. R. Storie, pastor at Itta Bena, some time ago led in the organization of a Mission Sunday school near Itta Bena. He recently wrote us saying: "Four more were saved yesterday afternoon at Mis-

sion No. One. There is an average of over 70 in Sunday school each Sunday. They are paying their way now and are doing fine work in every way.

"We plan to begin work at Mission No. Two within a week or two. I believe we can reach about the same number there as we are reaching at the other mission. There are people (Baptist or Baptist inclined) by the thousands here about our church that have no place to worship. Our goal is to establish missions in four places."

This carries its own interpretation. Literally thousands of our own Mississippi people could be reached if many other churches would do just what Brother Storie and his Itta Bena people have done. Many have done, and are doing this very thing, but many have not that should.

Remember, the Sunday School Board gives free the first quarter's literature for every new Sunday school organized. Try one in your community.

—RR—

TATE STREET, CORINTH

The Tate Street Baptist Church members who recently subscribed for the Baptist Record are very much pleased with it. We didn't know we were missing so much.

Our church has been progressing rapidly in the past few months and we want to tell everyone just how happy we are that the Lord is blessing us so. We have just finished our revival meeting which was conducted by our dear pastor, brother Jones. His extraordinary good sermons were instrumental in leading eleven new souls to the Lord. Also we had six to join us by letter. Mr. George Powell of Chalylbeate, Miss., was our song director.

Each morning at nine o'clock all church members were asked to pray for the lost souls they had on their hearts. Surely God answers prayer because He answered our prayers and we had a great meeting.

We are striving each day to make our church what it should be—and it should be the best in Mississippi—yes, the best in the United States.

Mary Ella Shearin,

Church Reporter.

—BR—

HICKORY RIDGE CHURCH

We just closed our revival meeting at Hickory Ridge. We had a great meeting, I feel the Holy Spirit, was with us.

Rev. S. J. Rhodes, did the preaching, the messages were clear, spiritual, and gripping. We are deeply grateful.

We shall never forget Bro. Rhodes and look for his return. There were three additions to the church. Our pastor A. W. Talburt is faithful, and helpful, he is doing a great work in our church.

Mrs. Edgar Mullican,
B. T. U. Director.

—BR—

B. O. B. F.

BRYAN SIMMONS
Field Representative

The trustees of the Orphanage met at the Orphanage on the thirtieth of July. The meeting was well attended and much interest was manifested. The Board expressed its approval of what had been accomplished and also the methods that had been used. Looking to the future the Board instructed the Building Committee to have an architect prepare plans and specifications for more buildings. One of these is to be a dormitory and the other a building for the laundry. This does not mean that we have money for two buildings nor that two buildings will be under construction at the same time; but it is hoped that as soon as these plans are submitted the Board can decide which is the more imperative and let the contract for its construction.

The Woman's Building

In our last B. O. B. F. article mention was made of some contributions from some good women and the hope was expressed that we could have one building erected by funds contributed exclusively by the women. The Board expressed its approval of that idea and instructed me to proceed along that line. The gifts mentioned above will be made the nucleus for that fund and all contributions made by women or in the name of women from now on will be added to that sum unless otherwise designated. Surely nothing would be more fitting than for the mothers, grandmothers and aunts to provide a building all their own for the little children at the Orphanage. A goodly number have expressed their approval and some have sent in their contributions. In the name of the Christ who evidenced his love and interest in little children I challenge you good women to an immediate effort to this end. More information will be provided in our next article: but we ask that you lend encouragement by sending in a contribution, a subscription or a note of approval. We are not asking the W. M. U. to foster this project as they have a full, fine program. We are throwing out the challenge to individuals who

want to make a definite and "over and above" offering for needy dependent children. Some have given; but they will give again in this special effort. Many will want to have a part. Join early.

—BR—

CLARKE MEMORIAL COLLEGE

Mr. W. L. McMullan, who has held the lease on the property of Clarke College and operated the school for the past three years, has surrendered the lease and retired from management of the college. Mr. McMullan did a fine piece of work, and helped stabilize the school.

The trustees have leased the property to Mr. Freeman E. May, who will carry on the school. Mr. May is a Newton County boy, a graduate of Mississippi Southern College; has had five years of successful public school work, and comes well prepared to do the task at Clarke. He is now doing graduate work at the University of Texas.

Last year Clarke College enrolled 127 students, of whom about 30 were ministerial students. The expenses are kept as low as possible, about \$170.00 covering all expenses, except books and personal items. The trustees are now leading in making some repairs to the plant for the comfort of the students. About \$750 is needed, the trustees personally giving \$400 of that. Mrs. J. L. Summer, Newton, will receive any contribution to this work.

Dean O. R. Mosley is in charge until Mr. May finishes summer school. All inquiries about the school should be addressed to him. Clarke is a good place for boys and girls of limited means to receive Christian education.

—R. A. Morris, Pastor.

—RR—

A ten-year-old boy rushed into the shop.

"Father's being chased by a bull," he cried.

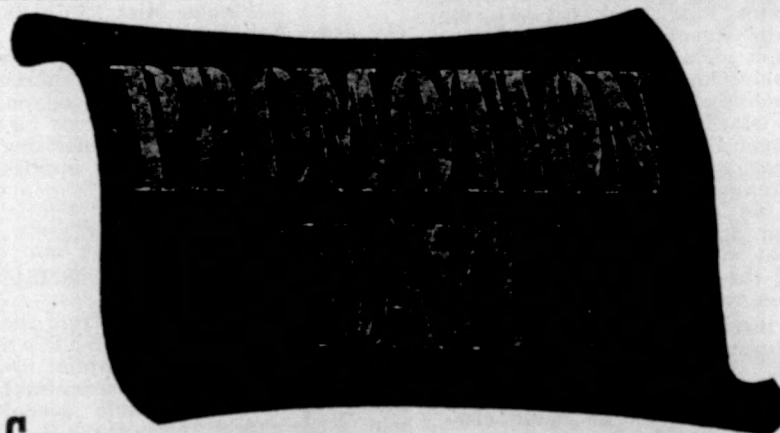
"What can I do about it?" asked the storekeeper.

"Put a new roll of film in my camera."

III
25



BILIOUSNESS



SEPTEMBER 29 is Promotion Day! Plan now to make it a BIG EVENT in your Sunday School and Training Union! Send for our FREE catalog of promotion certificates, inexpensive gifts, and other special items. Order your supplies early while our stock is complete.

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

We are fortunate this week to have an article from Mr. John Lipsey about Rockefeller Center, a place that we've heard mentioned often, but about which most of us know little. He and his wife have had a delightful vacation and I've asked him to write something about it for us. I hope there will be others to follow this article.

You'll enjoy these other letters, too, and I know you join me in thanking each generous member who sent a contribution to the support of our work. Two sent answers to Ulz Bridges' questions, and because they are dated the same day, we'll call both of them "firsts" and publish both.

With love,

Mrs. Frances Steele

ROCKEFELLER CENTER, N. Y.

I. A First Glance

By John J. Lipsey

When you hear a radio announcer say, "This program has come to you from Radio City, Rockefeller Center, New York," what sort of picture is made in your mind? For four weeks Julia (my wife, remember her?) and I lived within half a block of Rockefeller Center. We could see it morning, noon, and night from our hotel window. We visited it almost every day. I'll try to tell you how it looked to us and some things we learned about it.

We got to New York the day before Memorial Day, having driven slowly up from Florida. The hotel clerk said, "I think you'll like the room reserved for you. It's a corner room on the eleventh floor. It has fine views from two windows." He sent us up to look at it.

When we reached the room, Julia rushed to the east window and I to the south. From my window I could look out over the roofs of lower buildings toward the Hudson river (to my right), big electric signs on Broadway, the Astor Hotel, the Paramount building with a twenty-foot clock on its top, the Times building at Times Square, the hundred-and-two-story Empire State building (tallest building in the world), the Chrysler building, and many another, and toward the East river (to my left).

I said "Hoo-wee!" and heard Julia say "Oh, my!" I went to see what she saw. Over the half-block of buildings (about eight stories high), I saw the biggest eye of concrete and steel buildings I had ever seen in one group. They ran from 48th Street to 50th Street (3 blocks) north and south, and along the extra long block between 6th and 5th Avenues. The buildings were not all alike, but they seemed so closely akin that the three blocks of buildings stood out like a tall bright island in a sea of dingy lower buildings. Few of the dozen or so buildings were of the same height. They ranged from about 20 stories up to the 70 stories of the R C A building. So tall was the RCA building that we had to stick our heads out of the window a bit and look up when we wanted to see its top.

We turned to the man who had come up with us and said, "We'll take it." This room was our home for four weeks. During that time (whenever our feet got tired elsewhere) we could always find entertainment just by looking from those windows.

No matter when we looked from the east window, we could always see that same astonishing mass of Rockefeller Center. Yet, every time we looked, it was different. In early morning, the high walls seem-

ed black against the bright eastern sky. By one o'clock, the congregation of buildings had turned almost white. In the late afternoon the western sun smote the windows and turned them into regiments of gleaming mirrors. In the early part of the night, advertising signs, ornamental colored lights and giant white floodlights turned Rockefeller Center into a towering gleaming palace, a palace which no ancient oriental monarch could have created even in his dreams.

We delighted to wake late at night and look at it. By this time the flashing signs, the colored ornaments, the floodlights which had swept the steep sides from base to tip, all were turned off. Office workers had turned out their lights and left. But on about one floor in six the lights in the offices and halls burned brightly where janitors and scrubwomen were at work. Each building was like a giant chocolate cake in a half-lit world; the lighted floors were the golding icing between the layers.

Sometimes, when it was cloudy, the RCA building hid its head in the clouds, though we could plainly see the lower 40 floors. Once, in a great wind-and-rain storm, I saw the top of this building glowing in the sun while, below, the wind blew the rain so strongly against the canon-steep sides that water fell like a cascade of dull silver on the sidewalks at the building's feet.

Next time, I hope to tell you about some of our visits to Rockefeller Center, and about the difference between the terms "Radio City" and "Rockefeller Center."

Port Gibson, Miss., July 20.

Dear Mrs. Steele:

My dad takes the Baptist Record. I enjoy reading the letters. I am seven years old. I love to go to school. I will be in the third grade next year. My teacher's name is Miss Thompson. I have three brothers and two sisters. I also have a pet dog. Her name is Poche. Well, this is my first letter. I hope to see it to surprise mother and dad.

A new friend,
Nordine Hudson

Pachuta, Miss., August 1.

Dear Mrs. Steele:

I am answering Ulz Bridges' questions: 1. Cain, 2. The Lord, 3. Eve, 4. Joseph, 5. Jesus, 6. Moses, 7. Joshua.

I hope my answers are right.

Your friend,
Martha Covington.

Pinola, Miss., July 28.

My dear Mrs. Steele:

We are members of the Junior Sunday school class of Pinola church and this is our first letter to you. We too, would like to join your circle, and we are herewith enclosing to you our offering to be applied where it is most needed.

Your friends,
Jr. Sunday School Class

Sontag, Miss., Aug. 2, 1940

Dear Mrs. Steele:

I am sending fifty cents from the Primary department of Shiloh church to be sent to the Baptist orphanage. This money was brought during the Vacation Bible school held in our church this week.

Not all that were on roll took part in this gift but those who did were Helen Faye Rushing, Alice Douglas, Troy Douglas, Fate Yates, Allene Yates, Earnesteen Evans, Barbara Zane Crosby, and Kenneth Crosby.

We send our love,

Mrs. Louis Crosby.

Tylertown, Miss., Aug. 3.

Dear Mrs. Steele:

This is my first time to write. I have enjoyed reading the Children's Circle. I am in the fourth grade. I will be nine years old August 14. My daddy is a Baptist preacher. I go to Sunday school and church every Sunday. My Sunday school teacher's name is Mrs. Wood. I am sending 25 cents to the orphans.

Your new friend,
June McKay.

1301-39th Ave., Meridian, Miss.,
August 5, 1940.

Dear Mrs. Steele:

This is my first time to write to the Children's Circle. I enjoy reading it very much. I go to Highland Baptist Church of Meridian. I go to Sunday school and church almost every Sunday. Our pastor is Brother J. H. Avery. I attended a Bible school at our church not so long ago. I enjoyed going very much. At the close, I received a diploma. Enclosed you will find ten cents for the orphanage.

Your friend,
Bennie Fern Easterling.

Longview, Miss., August 1.

Dear Mrs. Steele:

I am sending the answers to the contest of Ulz Bridges: 1. Cain, 2. God, 3. Eve, 4. Joseph, 5. Christ, 6. Moses, 7. Joshua.

Your friend,
Dimple Ann Childress.

Johns, Miss., Aug. 5, 1940.

Dear Mrs. Steele:

I have not written in a long time, but I have kept up with the Children's Circle. Our revival meeting has just closed. Rev. Sidney Johnston helped. Our school will begin August 19th. I will be in the ninth grade. I am fourteen years old. There are eleven boys and eleven girls in my class. My little baby brother has been sick, but is up now. I hope to see my letter in the Baptist Record.

With love,
Edna Lou Ponder

Dear Mrs. Steele:

We are happy that we have another offering to send, so enclosed find \$1.00—50c for our orphanage and 50c for B. B. I. student. Please apply to each. About thirty-five from our Sunday school attended the Intermediate Rally at Laurel on July 28th. We enjoyed the program very much.

Yours truly,
Mrs. W. O. Mauldin,
Dept. Secretary

Inverness, Miss., August 6.

Dear Mrs. Steele:

This is my second time to write to you. I am eleven years old and when school starts I will be in the seventh grade. Enclosed is ten cents to be used for anything that is most needy.

My pastor is Brother C. W. Baldridge. My Sunday school teacher is Mrs. T. E. Mitchener. My B. Y. P. U. leader is Mrs. Vance. My G. A. leader is Mrs. S. K. Day.

Love to all,
Dorothy Pratt

Florence, Miss., Aug. 8, 1940

Dear Mrs. Steele:

I have written twice before. My daddy is a Baptist preacher. He has recently been called to Clear Branch Church near Brookhaven. His picture was in the Record last week. He still works in Jackson but we are just praying that another church will call him too, so he can have two churches and give all his time to church work.

My brother Lawrence will be 14 years old the last of this month and I will be eleven. Our birthdays are so close together that we always have our party at the same time. He plays the piano accordion and we all sing for church services. Our family all went to Clear Branch last Sunday for our meeting and I spent the day with Sara Ann and Ramsey Britt. I hope they see this letter.

The meeting was postponed on

account of the death of Mrs. Furr, a leading church member that every one loved, so we will begin our meeting there the third Sunday. Please, all who see this write to Lawrence and me both the last of this month so we can know you are thinking about us on our birthdays. Lawrence is the twentieth and mine the twenty-eighth.

I am sending ten cents for the orphanage and will send more when I can.

Your little friend,

Frances Ruth Tabb.

S. S. AND B. T. U. ATTENDANCE

Jackson, First	905	168
Jackson, Davis Memorial	194	
Jackson, Griffith	699	321
Jackson, Calvary	895	136
Jackson, Southside	89	79
McComb, First	383	93
Vicksburg, First	407	152
New Zion, Copiah	75	
West Laurel	510	189
Eupora	110	
Crystal Springs	397	137
Wade, August 4	63	30
Bethesda, Oktibbeha	48	
Heuck's Retreat	81	
Double Springs	83	
Union	155	64
Lorman, Fellowship	45	54
Lumberton	170	70
Kreole, August 4	58	33
Kreole	99	70
Bethlehem, Jones	108	74
Spring Hill, Tallahatchie	51	22
Sardis	66	
Corinth, Tate St.	126	18
Pascagoula	216	96
Bethesda	38	
Wade	75	60

SHILOH — LAWRENCE COUNTY

The revival meeting and V. B. S. of our church closed last night with many, many hearts revived and eleven additions to the church. Seven were for baptism, four by letter. Rev. "Slick" Green of Waynesboro, Miss. did the preaching.

No man but a man of God could preach His Word as Bro. Green did.

Miss Ruby Evans had charge of the Bible School and there was good attendance. She also taught a Study Course. "The True Function of a Sunday School."

Miss Sallie Douglas had charge of the Intermediate. Mrs. M. E. White, Juniors. Mrs. Louis Crosby, Primary and Beginners with Miss Flosie Evans assisting in the hand work.

We pledge ourselves anew to our Sunday School and may the Lord bless our dear pastor, Rev. Peter Green as he leads us.

Mrs. Louis Crosby.

Cascilla: Rev. C. L. McKay was with us in our revival which proved to be one of the most spiritual in years. There were two additions.—J. B. Ray, Pastor.

"Lady: "So you are on a submarine? Tell me, what do you do?"
Sailor: "Oh, I run forward and hold her nose when we're going to dive."

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AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

A Word From Brazil

Some of our constituency will remember, with interest, the opportunity last year of helping with the expenses of the return trip of two fine young people from Brazil who had come to the States to study in the Seminary preparatory for entering upon the position as Training Union Secretary of Brazil. Mr. and Mrs. Walter Kaschel are these friends and are on their field of labor now and have written a note of thanks to those of us who had a part in making their return trip possible. The letter follows:

Rio de Janeiro, Brazil,
May 29, 1940.

Dear brother Wilds:

I want to thank you very kindly for your help in raising the money for our traveling expenses. We thank the Lord for the many Christian friends he gave us in the States. We are in the beginning of our new work among the young people. The Lord has blessed our efforts these first three months and we look forward with great hope to the future of the work. We made a five week trip to the State of Sao Paulo and found the people ready for training and anxious to have a better work. They will gladly follow our program and we feel our responsibility in paving the way and laying down the foundations. We will appreciate your prayers and sympathy.

Cordially yours

Mr. and Mrs. Walter Kaschel.

Should you like to write them a word of encouragement address them Caixas 320 e 352, Rio de Janeiro, Brazil.

West Point Reports Best Attendance

It was our pleasure recently, the first week in July, to supply First Church, West Point, with several volunteer workers, young ladies who lived near West Point, and Miss Lippincott in reporting the results asks for fifty awards, saying that even with the Fourth of July and other handicaps they had a grand training school and that the following Sunday their attendance at Training Union was 150 which was an all-time record for the summer for their church. Following the Training School "Youth Week" was observed, sponsored by the Training Union which was also very successful. The young ladies serving as volunteers were Misses June Turner and Eleanor Shannon of Shannon, Miss., and Miss Ophelia Busby of Okolona.

Mrs. Turner Writes from Glendale

We are happy to have a letter from Mrs. B. H. Turner, director of the Glendale Training Union, Lebanon Association. This church was one of the ones served during the enlargement campaign last April. Mrs. Turner, speaking of the B. Y.

P. U. says that the influence Mr. James Fairchild with the young people is still being felt. Every member gives his part on program without a Quarterly in hand and all seem to be just as interested as they were when the study course closed. We appreciate this good word from Glendale.

Our Study Course Record Grows

For the first six months of this year we issued 6,410 Study Course awards in Mississippi. For the month of July 1,227, giving us a total for the seven months of 7,637. Nine entire associations failed to ask for awards during the first six months. They are as follows: Choctaw, Greene, Grenada, Jeff Davis, Liberty, Monroe, Simpson, Holmes and Itawamba. Churches in some of these have planned for a study course in July and August. We hope at least ONE church in each of these associations will have a study course so we may have a 100% record as far as the associations are concerned. You are reading this, why not be the one in your church to lead in planning for and carrying out the idea of a study course for your church. Somebody has to take the initiative.

B. T. U. Study Course, Bethlehem Baptist Church

During the week of July 29 to August 2 we had a very enjoyable and successful Baptist Training Union study course with the people of the Bethlehem Baptist Church. We had perfect cooperation on the part of both teachers and pupils. Not only did we spend time in studying our books but each night extra time was spent in learning new songs and reviewing the old hymns. Our last period on Friday night was spent in a B. T. U. service in which we did our best to observe the principles which we had learned during the week, however we did prolong our closing assembly a few minutes in order that all the classes might have a brief number in the closing program.

There will be eleven awards for Juniors, thirteen for Intermediates, eight for Seniors, and five for Adults. The teachers were Miss Ruth Davis for Juniors; Miss Lilla Lee Manning for Intermediates; Mrs. B. F. Duncan for the Seniors; and B. F. Duncan for the adults.

Mrs. B. F. Duncan, Scott Co. Associational B. T. U. Dir.

We had a splendid revival at Marion, Miss., last week. Rev. R. D. Pearson of Macon brought challenging and inspiring messages from God's word, and it is evident that much good has been and will be derived from this series of services. Already many have pledged themselves to more consecrated living for the Master. Six were baptized and three came by letter. — J. N. Triplett, Pastor.

B. T. U. DISTRICT CONVENTION

From June 19 to July 6, I was a member of the staff of Auber J. Wilds, secretary of the Mississippi Baptist Training Union. I attempted to lead the adult discussion group at each of the fifteen district B. T. U. conventions Mr. Wilds scheduled and directed throughout the state. In the evenings I emphasized Christian education with colored motion pictures of Blue Mountain College.

Mr. Wilds proved to be an inexhaustible source of inspiration to the workers who came to these conventions. He is a powerhouse of energy and industry. He has a message and a program and knows how to "put them over." He believes that information gets results; that Baptists, being sensible people, must know before they will, or can, cooperate hilariously. He keeps the B. T. U. constituency informed at every opportunity on phases of our denominational work—state, home, and foreign missions, ministerial relief, Christian education, orphanage, hospitals, debts, etc.

I "renewed my youth like the eagle" as I mingled with Mr. Wilds and the Training Union forces of Mississippi.

Frank E. Skilton

CARSON

Brother Chester Moulder is pastor at Carson. The community respects him, and the church loves him. His leadership with his young people is unusually effective and wholesome.

It was the writer's privilege to assist in a meeting at Carson, the week following the third Sunday in July. Interest was good at the be-

ginning and increased every service. Four group prayer meetings one hour preceding each evening service. Several professions of faith and additions to the membership of the church. We had a good meeting.

Brother Moulder is B. S. U. secretary at Mississippi Southern College. Mississippi Baptists may be assured that he is safe, devoted to his work, popular with the students, and very acceptable to the college authorities. During the meeting he taught a large Bible class at the college each morning at 7:30 o'clock, and then drove 35 miles to Carson for the morning service. That is not strange, he being "a chip off the old block." Brother D. W. Moulder is Chester's dad.

—W. A. Sullivan.

RR

MT. ZION

The Mt. Zion Baptist Church (Simpson County), Rev. B. H. Benton pastor, recently enjoyed one of the most deeply spiritual revival meetings in its history. Rev. T. L. Coulter of Richton brought the soul stirring messages. There were three additions by letter and 13 for baptism. The outstanding blessing was the renewed and deepened spirituality of many church members. We pray that we will go forward in carrying out God's program in our church.—Reporter.

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Richmond, Virginia (F.M.B.)—The writer to the Hebrews declares that the work of saints and martyrs who have gone on before is not made perfect without the added work of Christian co-workers today. To us it is a thrilling and inspiring thought that, after the lapse of 148 years since Carey went out to begin his blessed undertaking in India, we, the Baptists of the South, are given the glorious opportunity of perfecting and perpetuating his work.

When Carey went out to India in 1792, George Washington was just completing his first term as President of the United States and the new republic in the wilds of the western world was just learning the first lessons in the art of self-government. The Baptists of America were few in number, widely scattered, and wholly unorganized. They were neither missionary nor anti-missionary, but were asleep and indifferent to the great missionary conviction and passion that had gripped the soul and life-purpose of William Carey. Now, after the lapse of a century and a half, the call comes to the Baptists of America to step forward and have a part in perfecting the glorious work begun by Carey.

In those intervening years we have grown in numbers and wealth until we are amply able to carry to completion the kingdom enterprise begun so splendidly by this great pioneer Baptist missionary. Surely 5,000,000 Baptists will find it an easy and joyous task to offer to God this gift of \$200,000.00 with which to save the mission work of our Baptist brothers. We must complete the task and go on to other challenging kingdom obligations, pressing so insistently upon us. No church in the South should feel satisfied until it has had at least a small part in this worthy and Christlike undertaking of helping the Holy Spirit make perfect the work of the immortal Carey.

—o—

"OUR FORCE IS FAR TOO SMALL"

Richmond, Virginia—(F.M.B.)—Our missionary force is far too small to do the work that has been outlined by our Mission. Every missionary is having to carry the load of two or more. For example, we are shortly to leave the Academy for our new work in Abeokuta. This means that Dr. Patterson will have to carry all alone the impossible load of the Academy and the huge Lagos District Association, consisting of thirty-one churches and fifteen or more schools. Such is far too much for one missionary to undertake, but he must do it, since there is no one to assist him. Baptist youth in America, "Come over and help us." Baptist churches, take as your joy in Christ the support of one missionary to Africa. The American Baptist Mission in Africa needs more money to build and equip schools and churches. What are you doing about it?—B. T. Griffin, Abeokuta.

—o—

AFRICA WONDERS IF WE REMEMBERED

Richmond, Virginia—(F.M.B.)—I'm wondering if America joined in the day of prayer yesterday. King George requested all of the British possessions to make yesterday a day of prayer for England and her allies. He made a wonderful speech Empire Day and we also heard the roll call of all British possessions, which was very interesting. Not only do we get the English news, but they also give some news from America. Early in the mornings from 6:00 to 7:00 we can get the International news over the Columbia network. It is then from 11:00 to 12:00 there and you are all asleep. But you may hear it at some earlier hour. How I do pray that this terrible war may be finished soon, for if Hitler can be victorious in England, our country will be his next objective. I hope America will not decide too late what is right for us to do, for as one commentator said, "Europe is spotted today with countries that decided to do the right thing too late." May God's will be done in all and may right prevail, is our prayer.—Mrs. W. H. Carson.

Preserving The Work of Carey

By Charles E. Maddry, Executive Secretary,
Foreign Mission Board, Richmond, Va.

"MEN'S HEARTS ARE FAILING THEM FOR FEAR"

Richmond, Virginia—(F.M.B.)—This letter goes to you at a time when men's hearts are failing them for fear. Even here in our little country there is sorrow in many homes. The population of Uruguay comes from all over the world, and with every man there is that love of his mother country which makes these days sad ones. Sunday night we had the Lord's Supper at the First Church here. On the bench by me was a Russian who had recently joined the church. His deep devotion was clearly seen all through the service. Just behind me was a German couple, and as they partook of the Lord's Supper they wept, wept for their country and their friends who know not our Lord as Saviour. All through the audience was repeated the same scene,—Germans, Russians, Hungarians, Italians, Americans, Spaniards and Uruguayans, all joining around the Lord's table. In this picture we have the hope of this world of war and strife.

Dr. John R. Mott was here on Monday, enroute to Buenos Aires. He will return for a series of meetings in Montevideo the middle of this month. All the evangelical churches are uniting in these meetings. His intimate knowledge of world conditions and Christian movements will make these meetings especially acceptable at a time like this.—Rev. and Mrs. S. L. Goldfinch, Montevideo, Uruguay.

—o—

"IT TAKES OUR BREATH AWAY"

Richmond, Virginia—(F.M.B.)—The work on the foreign field is always full of surprises and interesting events. Many times we see the power of the Holy Spirit manifested in a way that makes us remember His outpouring on the Day of Pentecost. At times the work runs along in a calm, reasonable way, and then it suddenly begins to move with a speed and force that take our breath away. Some days are so full of the blessings of the Master that we wonder how we can receive any more and not be overcome with their power.

In the last few weeks several of those days have come in such succession that we have not been able to understand how it is that so many blessings can be poured out into one life. During the time there have been other encouragements, but these stand out in such a way as to have a very special meaning. The circumstances, the groups touched, and the happenings were so different that they have made a very deep impression. Surely when such events can take place under such varied conditions, it is a vital proof of the power of the Holy Spirit.—L. M. Bratcher, Rio de Janeiro.

—o—

BRIGHTER DAYS IN ARGENTINA

Richmond, Virginia—(F.M.B.)—The political situation has changed in our favor in the last few months. The governor in our province, who had played everything to favor the Catholics and gain their support, was deposed from office by Federal intervention. He will probably try to escape to North America. His name is Dr. Fresco. If you see that name in the press, you will know he was our governor. Civil rights and liberties are being restored by the direct intervention of the President, Dr. Critz, who merits great applause for his strong stand. This affords us new opportunities for the propagation of the Gospel. Yours for Argentina—E. S. Swenson.

THEN, AND NOW

Richmond, Virginia—(F.M.B.)—From a young graduate of Oklahoma Baptist University, who went out to Palestine to study conditions, come the following impressions: "He left Judea and departed into Galilee." (John 4:3). And, as He did, I did. One understands why He left. The Pharisees had heard that He was making more disciples than John. Judea was very conservative. His public ministry was only six months old. Galilee would not at first be so critical. The land of Naphtali and Zebulun, with its fertile hillsides and its flowing olive presses, supported a simpler and more numerous population. "He must needs go through Samaria." (John 4:4). I went through the plain of Sharon. He walked and was tired when He sat by the wall of Sychar. I rode in a comfortable car and fast bus. He went through a territory where the people had "no dealings with the Jews." I scarcely saw a non-Jew during the trip from Jerusalem to Haifa, and then to Nazareth. "And He came to Nazareth, where He had been brought up." (Luke 4:16). I stayed with Mr. and Mrs. Eddleman and Sara again for two nights and spent one day visiting some colonies in the plain of Esdraelon.

After more study, these two visits of the Lord to Nazareth seemed to show more clearly than ever how slow human hearts are to receive the only Hope. I had some long talks with Brother Eddleman and found out that many of the people of Nazareth, though of a different race, are still as slow to accept the Lord Jesus. One who does not know the Oriental mind cannot begin to realize what difficult ground it makes for Gospel seed. These people have a vastly different background from the Westerner. Even after they are truly saved there are hundreds of problems in getting them to see the scriptural plan of church management, giving, loving, praying and evangelizing. The Near East is long overdue for a sweeping revival. Let us pray for these good people who stay that they may truly reap. Our work here is in need of two or three new couples. Brother Eddleman is compelled to give much of his time to others than the Jews. Let us pray that in the Lord's wisdom he may be speedily released to spend a greater amount of his time in his beloved field, at the same time calling on God to continue the work in Nazareth.—Southern Baptist Mission, Jerusalem.

—o—

JAPAN WANTS THE BEST

Richmond, Virginia—(F.M.B.)—We are indeed happy to hear of the appointment of three new missionaries. We pray that they may be a great blessing to these people. I was also happy to hear of the young lady for the Kindergarten Training School. May I urge that she take at least one year of kindergarten training, and if possible two years, so that she may have a diploma from a recognized school. If our teachers do not hold diplomas in their special work, the government will not give our school any recognition. So you see it is very important that she be well prepared and have the necessary credentials. We now have a fine Japanese woman as head of the kindergarten department, but she is not strong. By the time a fully equipped young woman can come to us, we shall be needing her. I trust that you will see to it that the young woman has the preparation that will make her abundantly useful and capable.

We have bought a very suitable lot and have given the contract for a simple building. Because of prices and scarcity of material, this is an uncertain time to build, yet all felt that we could not retard the march of the King Eternal. The government officials have given permission, so we dare not delay longer.

Three Sundays ago we rejoiced to see ten of Seinan Gakuin teachers, college and high school students baptized. Others are inquiring the way. Do not fail to pray earnestly for the work He has committed to us here.—Mrs. C. K. Dozier.

SOUTHERN BAPTISTS RESPONDING GENEROUSLY TO BRITISH BAPTIST APPEAL

More than \$84,000 received during July, with five states yet to report—August should bring victory.

By Louie D. Newton, Secretary Baptist World Emergency Committee of the Southern Baptist Convention.

Telegraphic reports from fourteen State Secretaries on Friday, August 2, gave total cash receipts for British Baptist Fund of \$84,821.70. Five states are yet to be heard from in the July receipts, which leads to the hope that we probably have at this time close to \$100,000 in hand.

Many churches did not get their checks to the State Secretaries in time to be counted in the reports given on August 2. Many other churches, for good reasons, were unable to take the offering in July, but will do so in August.

Dr. Truett, writing from Alpine, Texas, where he is conducting the annual meeting for the cowboys, says:

"Let us go unremittently on, until the goal is reached, as I fevently hope and believe it will be reached, right soon, for every wise and worthy reason, namely, for the sake of the blessed missionaries and for the sake of our own churches and pastors."

It is my deep conviction that the church that does not give in this appeal to save the foreign mission work of British Baptists will be the church that isn't asked. Whatever may be our local burdens, can we afford to ignore this unprecedented emergency appeal involving the very life of the historic Baptist missionary enterprise? We have the money with which to save the foreign mission work of the British and other Baptist brethren whose nations are engulfed in this unspeakably sad plight of a war-torn world.

August will bring victory in this effort to raise \$200,000, if our pastors will faithfully present this appeal to our people, and I believe they will. Please forward your gifts immediately to your State Secretary in order that we have complete reports of all offerings at the earliest possible date. I have a request before me at this time for the first remittance to the mission stations. Let us not delay in making available this sorely needed help for our stricken brothers and sisters in the work of the Lord Jesus Christ.

The report, by states, of the offerings received through July 31, follows:

Alabama	\$ 3,401.28
Arizona	101.47
Florida	3,445.58
Georgia	12,705.61
Kentuck	3,773.45
Louisiana	3,214.88
Mississippi	2,861.43
Missouri	2,639.70
New Mexico	713.04
North Carolina	3,467.00
Oklahoma	5,231.41
South Carolina	12,335.75
Texas	25,540.40
Virginia	5,390.70

Traffic Cop: "Yer hittin' sixty!"
Young Woman: "But the salesman said I could go as fast as I wanted—after the first hundred miles."

IN MEMORIAM

Mrs. H. B. Speights died July 21, 1940; Interment was made in Dublin Cemetery with Rev. J. W. Middleton of Clinton conducting services. She leaves to morn her passing, her husband, three children, Hilda Ree, Kelly Jean and Major Carol Speights.

In Dublin Cemetery, gently sleeping,
Where the flowers sadly wave,
Lies the one we love so dearly,
In her lonely, silent grave.

You shall never be forgotten,
Never from our memory fade,
Loving hearts will always linger
Around the grave where you were laid.

One more Star shines in Heaven
One more soul has gone to rest,
One more angel added to glory
Loved ones, God knows best,

We'll go through life some way,
Struggling along the road,
May be we'll be lost or fall,
But we'll meet you without a load.

One who loved her, Mrs. John Wigley, Short Creek Baptist Church, Yazoo County, Miss.

A PLACE TO HELP

This is from the pastor of "old" Washington (Convent.) Baptist Church, Neely, Mississippi.

Earlier in the summer a storm blew our church down. We are now trying to re-build. Some difficulty is being experienced in raising funds, however, several nice donations have been received from outsiders as well as from members.

We had thought of applying to the convention Board for help, but it was decided to ask you to carry a notice in the Record calling attention of our situation to the churches in this state, and asking them to take an offering and send to us if they feel disposed to do so. Our church building committee requested me to write to this effect.

Therefore, if you feel that it will not be an unusual thing, and in order, please insert in your next issue a card or notice, stating that our church has been destroyed by wind storm, that we are trying to build again and that gifts or donations will be deeply appreciated coming from any sister church or church friend.

Thanking you I am, sincerely yours, (Rev.) G. T. Breland, Rich-ton, Rt. 1, Pastor Washington Baptist Church (Convention), Neely, Mississippi.

LENA, GOOD HOPE AND MARION

The Lord blessed us graciously in the meeting at Lena which began the third Sunday in July. We were in the meeting through Friday night. We felt the presence and power in every service. There were 13 additions for baptism and some by letter. Brother Joe Canzoneri led the singing. His presence brought joy and inspiration to our hearts through those days. Brother A. A. Ward is doing a fine work as pastor at Lena. He and Mrs. Ward have

a warm place in the hearts of the people, and deserve it richly. They were both busy every day in the D. V. B. S. and in personal work. It was a privilege to be with the good people at Lena church again—renewing our fellowship with the saints who were there when I was pastor several years ago, and meeting those who have come later.

Last week I was in a meeting with the Good Hope church in Winston County. The Lord blessed us with a gracious revival. We were rained out the last night. Will have closing services the third Sunday in this month. This church has The Baptist Record going into every home. The writer has the joy of being their pastor—preaching there one afternoon each month. We will have services both morning and night on the third Sunday in this month.

The writer is in a meeting this week with Brother J. N. Triplett and the good people at Marion. Pray for us.—R. D. Pearson.

PURVIS HOME COMING

Mrs. Mabel Mason, Lumberton

The program for the home coming day held at the Purvis Baptist Church Sunday in celebration of the tenth anniversary of the pastorate of the Rev. D. A. Hogan was also a celebration of the 58th anniversary of the founding of the church.

The welcome address was made by Attorney A. Q. Broadus, chairman of the board of deacons. Mrs. D. A. Hogan expressed appreciation for the courtesies shown the pastor and his family during their ten years as pastor, and the Rev. Mr. Hogan discussed the record made by the church during his pastorate. He stated that 101 members have been baptized into the church during the ten years and 193 received by letter from other churches. Losses from various causes made the net increase in membership about 90. There were four additions to the church Sunday.

The principal address during the morning was made by Dr. W. E. Holcomb, president of Mississippi Woman's College in Hattiesburg, who was born in Purvis while his father was pastor of the church. He spoke on "The Business of Living," and said that the theme of his father's ministry was "Jesus, the Way of Life." Besides Mr. Broadus, the following were among church officers introduced: Mrs. R. I. Martin, president of the Woman's Missionary Society; Joe B. Byrd, general superintendent of the Sunday school, and Quitman Lott, chairman of the Baptist Training Union. A basket dinner was served on the church lawn under the direction of Mrs. Jewel Reese. At this hour the pastor was presented with a val-a-pack by the church.

The Rev. T. S. Entekin, local Baptist minister, gave a history of the early development of the church. He said, "It was in the autumn of 1882, about the time the New Orleans and Northeastern Railroad was being completed through this section, that a little group of Baptist people gathered in the northeastern part of the little community and sat on tree trunks that had

been felled by a hurricane many years before, while they organized a Baptist church that became affiliated with the Red Creek Association. The Rev. J. P. Johnston presided over the meeting and became the first pastor of the church. He was assisted by the Rev. Daniel Boone, the Rev. Isaac Anderson and the Rev. J. B. Fillingame, all of whom served as pastor of the church during its first years when services were held in a little log school house and then in a boxed up frame building that served the Methodist and Baptist congregations as a place of worship as well as being the school building."

In 1885 each congregation erected a building, and the Baptist people placed a bell in the church steeple and installed a cabinet organ, according to Mr. Entekin, and felt that they had a building that would serve the community for generations. However, in 1904 the congregation had outgrown this building and during a revival conducted by the Rev. J. P. Culpepper of Poplarville, a conference was held, money subscribed, a lot donated and committees appointed to erect a new building, all at one sitting. The congregation enjoyed this building only four years, as in 1908 it was destroyed by the tornado that leveled the town of Purvis. With the help of the State Baptist Board, the present structure was erected following the tornado. It has been served by 16 pastors during the 58 years. Besides the Rev. Mr. Culpepper and the present pastor, those living are the Rev. E. T. Mobberly of Laurel, J. N. McMillan, and A. L. O'Briant of Parchman.

The last of the charter members of the church which has been affiliated with the Lebanon Association for a number of years, was Mrs. Nancy Baxter Purvis, widow of Jno. B. Purvis, who died early in June of this year. Other charter members were Mr. and Mrs. John Anderson, Mrs. Elizabeth Dossett, the Rev. Daniel Boone and Mrs. Boone, Charles F. and Mary Entekin, Daniel and Angeline Fillingame, Mr. and Mrs. Sidney E. Johnston, Plummer and Susan Ladner, Mrs. Dollie Purvis, O. Searcey Purvis, W. Isaac and Mary Simmons.

"What do you slick your hair down with?"
"Crisco."
"Why?"
"Because I don't have to get any haircuts."
"Why?"
"Because Crisco is shortening."
Harold: "When I started in life, young man, I worked 12 hours a day."
"Youthful: "Yes, but in these rapid times anyone who took 12 hours to do a day's work would get the gate."

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STUDENT SECRETARY, M.S.C.W.



Miss Wilda Tilgham, of Kenton, Tennessee, has been elected to the position of student secretary at M. S. C. W., succeeding Miss Rhobia Taylor, who recently resigned to accept a place on the faculty of that institution.

Miss Tilghman is a native of Tennessee. She received her college education at Union University, Jackson, Tenn., graduating from that school with the B. A. degree, majoring in English, and a diploma in speech, class of 1936. Two years later she graduated from the W. M. U. Training School of the South, Louisville, Ky., with the degree of Master in Religious Education, writing her thesis on "Techniques of Student Counseling." Since graduation from that institution she has served as W. M. U. Regional Field Worker in Kentucky, and as student secretary at Oklahoma College for Women.

Miss Tilghman comes to this important position as leader of the B. S. U. program at M. S. C. W. highly recommended for the place by student leaders who know her fitness for such a service, and who also are well acquainted with the requirements of this particular field. She has the hearty and unanimous indorsement of the local B. S. U. committee, of the First Baptist Church, Columbus, Miss., and of the executive secretary of the Mississippi Baptist Convention Board.

She will covet the prayers and the cooperation of the Baptist pastors and students over the state as she assumes her immeasurably important duties as leader of the large group of Baptist young women attending B. S. C. W.

J. D. Franks

—RR—

LORMAN, MISS.

We are looking forward to our revival meeting and Daily Vacation Bible school at Fellowship in Lorman, beginning Sunday, August 11. Our fine pastor, Rev. Herman A. Hunderup, Jr., will preach for us, and he will bring a young man to lead the singing; also a lady to help in our D. V. B. S. for which we will be thankful. We urge all our members to come and all our friends. Every one is invited to come and worship with us. We always look forward to our pastor's coming with pleasure. He always brings a spiritual feast with him.

—Mrs. Normie L. Sullivan

—BR—

"Hurrah! Five dollars for my latest story."

"Congratulations, young man. From whom did you get the money?"

From the express company. They lost it."

THE JUDGMENT OF THE NATIONS AT THE COMING OF CHRIST

J. W. Lee

Brethren McFatrige and Cole, in their criticism of my comments on the judgment of the nations had some true and scriptural things to say about Christians showing their faith by their works.

Certainly a Christian should prove his faith by his work. Certainly faith without works is dead. Who denies it? Who said it was not so? I certainly did not, and yet these brethren write as if I had denied it. No one believes it any stronger than I do, not even the Apostle James who wrote it. I do not believe any pastor on earth puts more emphasis on this self evident truth than I do. But pray tell me what that has to do with judgment under consideration?

Jesus never said a word about proving faith by works when He said He as King would give those on his right hand a kingdom because, in time of need, they had ministered to His brethren and by so doing had unconsciously ministered to Him.

Jesus certainly knew what words, names and terms to use when He told us what He will do with the nations when He returns and sits on the throne of His glory.

Now comes brethren McFatrige and Cole who tell us, in effect, that Jesus did not mean that He as a king would deal with nations as nations but would call a large group of Christians, place them on His hand and just call them nations.

They tell us in effect that though Jesus said those on His right hand would inherit a kingdom He did not mean kingdom at all but only meant that they had eternal life since they had proven their faith by their works.

Will these good brethren tell us how we may know what Jesus meant if He did not say what He meant?

I am wondering if brethren McFatrige and Cole want me to believe that Jesus did not use the right words, names and terms to express His thoughts and therefore did not mean exactly what His language implies when He told us what He would do with those on His right and left hand when He comes with all the holy angels and sits on the throne of His glory.

I am wondering if these good brethren want me to take their interpretations of the words, names and terms used by my blessed Lord and Savior rather than believe that He said what He meant and meant what He said.

With all due respect to these two good brethren I must say that I believe in all sincerity that my Redeemer who died for me on the cross, who rose from the dead for my justification, who now intercedes for me as my advocate and High Priest and who will surely come to the earth again and reign as King meant what He said and used the right words to say it.

—BR—

"Pa," said Johnny, looking up from his composition, "is 'water-works' all one word, or do you spell it with a hydrant in the middle?"

BILLY SUNDAY SAYS

—O—

I will never forget as long as I live a scene I witnessed. I left the tent where we were holding meetings down in Paris, Illinois, one night, and among the number who left last was a young man that I was specially attracted to by his fine looks. I walked down the street with him, and put to him the invariable question, "Are you a Christian?" He said, "No, sir, I am not." Then I used every Scripture and every argument to get him to promise me to give his heart to God, but could not succeed. When about to separate I said to him, "Are your father and mother alive?" "Both alive," said he. "Is your father a Christian?" "Don't know; he has been a steward in the church for several years." "Is your mother a Christian?" "Don't know; she has been superintendent of the Sabbath school of the same church for some time." "Have you a sister?" "Yes, sir." "Is she a Christian?" "Don't know; she has the primary department in the Sabbath school." "Do your father and mother ever ask the blessing at the table?" "No sir." "Did your father, mother, or sister ever ask you to be a Christian?" "Mr. Sunday, as long as I can remember, my father or mother or sister never said a word to me about my soul. Do you believe they think I am lost?" I could not answer such an argument. It is six years this coming October since I heard this. I can hear his words ringing in my ears, "Do you believe they think I am lost?" Can any one of ours say that we do not care for his soul? May God save us from "the crime of unconcern."

—Watchman-Examiner.

—BR—

TWO GOOD MEETINGS

—O—

It was my privilege to be with Rev. J. W. T. Siler, pastor of Calhoun City Baptist Church, in a meeting last week at Bethel Church, Calhoun County. This is one of the oldest Baptist churches in the state and surely a church in which you may find some of the Lord's choicest saints. Pastor Siler is loved by these people and he is leading them in a great way. It was a great blessing and a rare privilege for me to be with him in these services. The young people met each evening for a thirty minute grove prayer meeting at which a large number were in attendance and took an active part. The adults had charge of prayer services preceding each service in the house. These services created a spiritual atmosphere for the preaching of the Word. There were 15 additions to the church membership.

I closed a meeting Friday evening at Zion Baptist Church, Pontotoc County. The pastor was unable to be present and we missed his presence. The people entered into the services and assisted the preacher in such a fine way that we had one of the best meetings I have ever been in. Brother J. P. Colvin is pastor of this rural church. A new church house of brick veneer has recently been erected with very little debt. Crowds came to encourage all of us. Misses June Turner and Eleanor

Shannon of Shannon, were present during the week teaching B. T. U. study courses under the direction of Mr. Wilds in a county-wide program. They rendered a valuable contribution to the work. There were 20 additions to the church membership. The church responded in a most acceptable manner.

I begin a meeting at Longview in Pontotoc County, Sunday, August 11. This is the third meeting in which I have done the preaching in this church. Remember us in your prayers.

—B. B. Hilbun.

—BR—

GRACIOUSLY USED

I closed a good meeting with Pastor Porter Floyd and the Fellowship church, Concord Association near Nashville, last night with 26 additions, 21 of them for baptism and five by letter. I was there last year when we had 33 additions by baptism.

The church owns and operates a bus which is a mighty good investment; it made two trips for each service and brought from 50 to 90 people.

I go next week to be with Pastor Wayne Tarply and the Bradley Creek Church, near Lascassas, Tenn., for ten days. Pray for us.

We begin our fourteenth year here at Grandview Sunday.

—J. H. Kyzar.

Apartment For Rent

Five room, newly decorated apartment in Clinton, excellent location.

Box 26, Clinton, Miss.

"Keeping His and Our Vineyard"

"MISSISSIPPI FOR CHRIST"

There are 2,000 Choctaw Indians in Mississippi.

We have something like 11 churches in the New Choctaw Association.

Yet, in one community of 300 Indians, only 40 belong to our church, the only church in the Community.

Out of our own State Missions comes the only help for them from any Baptist agency, so far as we know.

They have 1/4 time preaching. They need 1/2 time and later full time!

GIVE TO STATE MISSIONS AND HELP US GIVE THE RED MAN THE STORY OF JESUS.

W. M. U. Week of Prayer, September 16-19, and

Sunday School Day, October 27th.

Make it possible for your entire church membership to participate. The command of Jesus was to His church!

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Mississippi Baptist Convention Board

Box 530

Jackson, Mississippi